Psycho - Analysis Kinks in the Mind

SURPLUS
DUPLICATE

HOW TO ANALYZE YOURSELF AND OTHERS FOR HEALTH AND PROSPERITY

By DAVID V. BUSH
Author

Fundamentals of Practical Psychology
Psychology of Success
The Universality of the Master Mind
Applied Psychology and Scientific Living
Practical Psychology and Sex Life
Psychology of Sex—How to Make Love and Marry

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LUTHER BURBANK

The World's Greatest
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Has to Say About David V. Bush's
Books on Psychology

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Dear Dr. Bush:

"Will Power and Success," "Applied Psychology and Scientific Living" and "Grit and Gumption" appear to me to be the most practical and useful works which have been published on these and similar subjects. By a perusal of these books, all people, young and old, will have their back bone strengthened, will take a new interest in life, make better citizens, and will be improved in every way. There can be no possible doubt of this, and, best of all, you bring in illustrations and samples to abundantly prove your statements.

I am glad that you have placed these psychological matters on such a firm foundation.

"May your shadow never grow less."

Faithfully yours,

(Signed) LUTHER BURBANK.

Santa Rosa, California, U. S. A.

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Jan. 29, 1957
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Psycho-Analysis
Kinks in the Mind

By David V. Bush

Barring accidents, wrong eating* and breathing, lack of fresh air and exercise, and perhaps certain contagious diseases, nearly all of our sickness is a matter of mind. I am going to give you the short cut to health—the secret underlying immediate demonstration.

Go back into your life and you will find that one of four conditions existed at the time your sickness began to manifest itself. It may be that all of these different causes were in your mind; it may be that one, or it may be that two or more, but at least one of the four following was the cause of your sickness:

THE FIRST THING**

About the time that you became sick, whether it was one year ago or ten, twenty, thirty or forty years ago, you had trouble of some sort; misfortune, sorrow, grief, reverses, failures, disappointments, love affair, panic, fright, fear, terror, horror, or financial difficulties.

The misfortune may have been financial loss.

A man who had lost fifty thousand dollars was on the verge of suicide. He had consulted New Thought teachers and Christian Science healers. When he came to see me he was on the ragged edge of the precipice of despair.

He had been double-crossed by a partner who had been indicted by the court, but who was out on bond

*See "What to Eat," by David V. Bush, 25c.

**For scientific understanding of the poisonous effect of negative thinking on the body, how pain and disease follow, see Chapters "The Chemistry of Thought" and "Vibration" in "Applied Psychology and Scientific Living," Vol. I of this series.

and still had the privilege of conducting the business in preference to my patient. Every day when the patient went down to business, he had to see and associate with the man who had ruined him. Of course this rankled in his heart and embittered his soul. It was this bitterness, together with the great loss he had sustained, which had made him so nervous and despondent that his physical strength had wholly given way. He was not only unable to sleep more than two hours a night, but he was generally in a deplorably run down condition.

I spent half an hour paving the way to breaking the news in a gentle way to the good man—the news of how he should change his thinking and what he should do to recover his health. And even though I had taken half an hour, when I finally told him that it was this bitterness which he was entertaining that had caused his sickness, and that he would have to change his attitude (clean his mind of hatred and revenge), he jumped up out of the chair and said, "Well, if that's what you want me to do, we may as well quit right here." I let him "rave" a little until it was all out of his system and then gently told him to sit down. I said, "You do not have to make your decision now, but you are going to clean your mind by forgiving this man and wishing him well. Go home, think about it. Refer it to your conscience, and then come back again."

Within three days this man's wife told me that he was sleeping eight hours a night, soundly as a child, and that on the very day she spoke with me he had really accomplished more in his office than during the six months since the catastrophe had happened.

You thus see it is a matter of negative thinking which produces a poisonous chemicalization in the blood, which in turn poisons the whole system, then sickness may manifest itself in any species of physical disability—rheumatism, tumor, cancer, insomnia, paralysis, neuritis, or any one or more of a thousand things which flesh is heir to.

THE SECOND THING

The **second thing** which might have caused your sickness is negative thinking of some sort. Suppose you run through the whole category of negative and inharmonious thinking; it may be that you have been self-conscious, that you have played upon the mental harp-strings of self-pity, until your unfortunate body has become out of tune. Or, perhaps you have been hypercritical; you have criticized your neighbors, companions, friends and everybody. You have lived in the realm of criticism—or perhaps you have had other emotional and temperamental experiences of the negative kind, such as jealousy, hatred, envy, fear, temper, etc. By entertaining these thoughts, whether it was one year ago or ten, twenty or thirty years ago—the length of time does not matter—you poisoned your blood.

When your body became weakened or your vitality lowered by exertion, overwork, worry or improper expenditure of nervous energy, this overwork or negative thinking brought about a ruinous, poisonous chemicalization of the blood which got in its deadly effect and sickness followed.

If you are frank you will recall that your sickness began to manifest itself either at the time of your trouble or when your physical strength was impaired or your vitality lowered.

THE THIRD THING

The **third thing** which might have caused your sickness is a **suppressed ambition,** desire or thought of some kind. This suppressed thought could be far back in your childhood days, or later—that does not matter.

A woman nearly fifty years of age, though possessed of remarkable personality, had not made the **success of life** that she should, and she knew it. At the age of thirty, she became disheartened because many of her schoolmates were doing better in the world than she. She should not have been discouraged, because many of the world's **greatest men and women** never did anything until past sixty, but being extremely sensitive, she opened the little "trap door"* and into her **inner consciousness** went the dread fear of not making a success of her life. She went on in this way for twenty years.

She did not do so much between the ages of thirty and fifty as she had done before the age of thirty. She had taken up Christian Science, New Thought, Divine Science and a smattering of Psychology. She had diagnosed her own case, but she was unable to help herself. She knew, after all of her studying with these various cults, that her own timidity and fear had brought upon herself the lack of success from which she suffered. These she was unable to overcome alone; therefore she came to me for a private consultation and treatment.

This is where many, many people fail to get their demonstrations. They are not able of themselves to **get their conscious** mind to impress their subconscious mind strongly enough to crowd out the old thought it entertains.† She was sure that the dread of making a failure of her life was keeping her down, but she could not give enough assistance in her own conscious mind to open the "trap door" and put in a

*See chapters on "Subconscious Mind" and "Suggestion" in "Applied Psychology and Scientific Living," or the 50c booklet on the "Subconscious Mind," by the Author.

†See "Hetero Suggestion" in "Practical Psychology and Sex Life," by the Author.

counter suggestion. (For a study of wrong thought reaching the subconscious mind via the "little trap door," see chapters on **"Suggestions," "Applied Psychology and Scientific Living,"** by the author.)

In ten minutes after I had talked with this woman and diagnosed her case (which confirmed her own diagnosis) the emotional light flashed into her eyes and she said that she had known what was the matter and that she knew that I could help her. So indeed could anyone else—if she had had the same faith in him that she had in me. It was just a matter of hetero suggestion.

This woman had a strong personality and a strong mind. With this strong mind she dwelt upon her inability to help herself and, of course, as long as she did this she could not be healed. But when once this strong mind caught the faith that my mind, with hers, could heal her, her cure was at hand. It was only a matter of one treatment that enabled this woman to make her conscious mind open the "trap door," crowd out the thought of failure which had caused her sickness, and let in thoughts of success, accomplishment and achievement, which brought about a healing.

In twenty-four hours that woman became twenty years younger. With the spirit of youth, backed by experience, she went out immediately believing in herself and the power within her that she could accomplish her life's ambition, and lo, the miracle was performed. The woman was healed!

This suppressed desire may have been a love affair of some kind. Many persons are obsessed in their youthful days with love for someone. The ambition of love has not been realized with these particular persons and they have gone all their lives idealizing imaginary human angels—when there might have been somebody else in the world who could have made them just as happy as the one they had loved and lost.

A very successful business woman, who became extremely nervous and expected to have to give up

her business unless she could be healed, came to see me in regard to a healing demonstration.

As was our custom we asked her the usual questions about what had happened in her life to learn if the subconscious mind had perhaps taken as an obsession something which in time produced her nervousness. There was no trouble, financial or otherwise. She had no fear, nor any of the other difficulties under the first two "reasons why people are not well." Finally I was able to have her tell me a story which seemed so very simple and was yet so tragic —so tragic that she thought no one could understand and so decided to keep it to herself. This is the story she confided to me:

When a young woman in college she fell in love with a very promising student in the same university. After the engagement had been announced, perhaps nine months or a year, it was intimated by an outsider that her fiance was not true to her. This so enraged the young woman that she went to her lover, faced him and demanded an explanation.

He was of the Osseous type, and when she so abruptly demanded an explanation, he became obstinate and refused to answer. She took this as an acknowledgment of wrong-doing, threw her engagement ring at his feet and said, "never speak to me again."

If she had known something of Character Analysis she probably would have understood why her lover did not answer her, and why he never again tried to approach her or make any explanation. He was an Osseous.

After many years her former lover married, and in course of time, died.

She, in turn, married another man, but even after her son was grown would still go back to the grave of her first lover where she said her heart was buried.

Her first marriage was not happy. Her husband left her and she had her son to raise, but after he had been educated and started on his professional

career, she, though past the prime of life, again married.

The day she came to see me she told me of the great love this man was bestowing upon her, and how, as they came down the street that morning, his face seemed as radiant as a sunbeam. When she asked him why, he joyously replied: "Why, my dear, just to think that I can walk by your side makes me the happiest man in the world."

She said no one could possibly love her any more than her present husband; that everything was as beautiful as could be, but she believed her heart was still buried with her first lover in the little graveyard back in New England.

She had married twice and now most happily married, with a very successful business, and yet was in such a nervous condition that she felt she would have to give up business and probably remain a nervous wreck until her dying day. At stated times she had gone back to visit the cemetery where her first lover was buried. Even though her present husband was as kind and devoted as he could be she still thought she loved the first man more than either of the others. Perhaps she did—but it was a false idea. She had been trained to believe that there is only one mate for a human being in this life. She believed that when she lost her first lover she lost the only chance of marital happiness in this world.

Before her first lover married, this woman found out, that he had been as true to her as a virgin. But, he, being of the Osseous type, was so incensed at being accused of infidelity that he answered neither one way nor the other.

Of course, this only deepened and strengthened her first attachment and was the thing which sank all the deeper into her subconscious mind—the submerged love for the young college student.

When I told her that a person may have more than one love affair, that the great God who made her first mate surely could prepare another, that we

are not to live in the past but in the present, that we are not to allow dead men to ruin our lives while we have our existence to finish on earth; when I told her that God, to fill the great gap made wider by time, had undoubtedly prepared this husband who loved her now so devotedly, she viewed the matter in an entirely new light.

The light came into her eyes and she saw that of course she could love her husband just as she did her first lover. It was only a false idea springing from old unreasonable religious training which had told her that a woman should be true to one man and one man only, even though he were dead.

So it may be that you have had a love affair sometime in your life. You believe that there is only one mate in the world for you and you have so allowed this to become the obsession in your subconscious mind that it has brought about your sickness.

Charles H. Spurgeon has been called the greatest preacher of his generation. He was asked "Should your wife die would you marry again?" to which he replied, "Of course, for it would prove that I had such a happy experience with my first wife that I should want to try it again." There is someone in the world now who can make you happy. God has intended this and you, by your wrong conception of love and its fulfillment, may have allowed your subconscious mind to become so obsessed with foolish submerged love that sickness has ensued.

THE FOURTH THING

The fourth thing to cause your sickness could have been a dream. Sometimes, while the conscious mind is off guard, a dream will reach the subconscious mind, with such force and power that even when the subject returns to a normal state the subconscious mind has sustained a shock from which it still suffers.

If you had a dream twenty or thirty years ago (time does not matter, but about coincident with the time that your sickness began to manifest itself), possibly this dream strongly impressed your subconscious mind, and brought about your inharmonious conditions. Therefore, after you have analyzed yourself to see if it could have been the dream which has caused the sickness, you then take an affirmation opposed to the dream, just as you would take an affirmation opposed to any other trouble, negative thinking or suppressed ambition. Practice these affirmations very diligently. Affirmations and formulae for your healing will be found in the back of the book.

FINDING THE KINKS—THE FIRST THING EMOTIONAL STATE

1. Emotional and temperamental outbursts may have a more deleterious effect upon the individual than misfortune or sorrow. Every emotional disturbance impairs the regular functioning of the body —the alimentary, circulatory, digestive, respiratory and nervous systems. When these are inharmonious and thrown out of gear serious trouble follows. "An emotional disturbance ties up the gastro-intestinal system, causing indigestion and starting the progression from disease to war, grouchiness, unrest, mutiny and murder."

GLANDS AND THEIR SECRETIONS

It is well known that certain glands and secretions are markedly affected by any emotional discharge. Fright causes the saliva to cease to flow and the perspiration to start. Sorrow causes the lachrymal glands to secrete tears. Happiness favors digestion, unhappiness retards it. Mosso has demonstrated that the bladder is especially sensitive to emotional states. In general the pleasant emotions produce a physical effect opposite to that from the unpleasant ones. There are many glands within the body the action of which under emotion we cannot observe; but we may reasonably assume that they also are affected by emotional states. Hence, if unpleasant emotions act upon the glands so as to derange the system and cause disease, the pleasant emotions may reasonably be assumed to tend to restore the normal functions.

HAPPY AND PAINFUL EMOTIONS

Happy emotional tones are disposed to energize and to stimulate, whereas painful ones, if permitted, will depress and dissociate.

We have seen, on the other hand, that inspiration, of which relation always forms an important part, is capable of influencing the nervous function in ways that to the unin-

formed appear truly miraculous. It has been shown that a strongly inspirational tone is capable of momentarily restoring the nervous cripple to activity, and of releasing the suffering soul from bondage. There are none of us, moreover, who, when the right stimulus have established cerebral communications with energy levels that lay locked and dormant, have not felt the flood of pent up energies.
—*By D. MacDougall King, M. D., in Nerves and Personal Power.*

WITH EMOTION

"Holy Emotions are centric in origin, always welling up from the heart, the Love center, and radiating outward, purifying everything with which they come in contact in their peaceful course. The happy children of Love are Joy, Sympathy, Trustfulness, Hope, and all kindred Emotions, and are the health-producing forces.

"Unholy Emotions are veritable poisons, polluting the streams of Life and producing disease and death."

PROF. GATES' GREAT DISCOVERY

Professor Elmer Gates, a quarter of a century ago, revolutionized the whole healing procedure when he unaccountably proved that not only did wrong thoughts and negative mentation and emotional states produce chemical changes within the body but these chemical changes register different colors in the chemical reactions from various emotional states.*

HOW THOUGHT AFFECTS THE BODY

The system makes an effort to eliminate the metabolic products of tissue-waste, and it is therefore not surprising that during acute grief tears are copiously excreted; that during sudden fear the bowels and the kidneys are caused to act, that during prolonged fear, the body is covered with a cold perspiration; and, that during anger, the mouth tastes bitter, due largely to the increased elimination of sulphocyanates. The perspiration during fear is chemically different and even smells different from that which exudes during a happy mood. . . . Now, it can be shown in many ways that the elimination of waste products is retarded by sad and painful emotions; nay, worse, that these depressing emotions,

*See Chemistry of Emotion in "Applied Psychology and Scientific Living" by the Author.

directly augment the amount of the poisons. Conversely, the pleasurable and happy emotions, during the time they are active, inhibit the poisonous effects of the depressing moods, and cause the bodily cells to create and store up vital energy and nutritive tissue products.

Volatile Poisons

If an evil Emotion is dominant, then, during that period, the respiration contains volatile poisons, which are impelled through the breath and are characteristic of that Emotion. By applying chemical reagents I can detect the presence of these poisons, because a precipitate is produced, and this precipitate generally has some color. In the case of grief, for instance, if I use rhodopsin for my reagent, the color will be pinkish. Other reagents will produce other colors. I have isolated forty emotional products; but the worst of all is that of guilt. If the perspiration of a person suffering from conscious guilt be mixed with salicylic acid we get a pink color.

The emotional poisons produce a chemical change in tissue and the magnetism of the body becomes disturbed, the Tissue Salts are rendered inert, and disease supervenes.

EVIL AND HAPPY EMOTIONS

Prof. Elmer Gates also holds and clearly demonstrates that depressing and evil emotions are life-destroying and result in the loss of tissue and energy; but that exhilarating and happy emotions result in the gaining of strength and tissue. He goes on to say, referring to his own careful experiments:

Analyses of any of the excretions or secretions from a person who has been angry for half an hour shows the existence of certain ptomaines and catastates of a poisonous character; but these poisons are different in kind from those obtained from the secretions of a person who has been sad for half an hour, and so on with the different evil emotions.

The irascible, the depressing, the malignant and the fearful emotions augment the nutritive changes in every cell of the body; and we may add, promote healthy conditions.

How could the good and bad influences of mind upon matter be more plainly stated than Prof. Gates puts it? From this it is easy to understand how enraged people and lower animals sometimes fatally poison others by biting them. The deadly poison is generated in their bodies by malignant emotions.

It is a settled fact that if we would keep well, we must keep our minds in a proper line of thought.

Again Professor Elmer Gates says:

My experiments show that irascible, malevolent, and depressing emotions generate in the system injurious compounds, some of which are extremely poisonous; also that agreeable, happy emotions generate chemical compounds of nutritious value, which stimulate the cells to generate energy.

GRIEF

Fright and grief have often blanched human hair in a few hours or a few days. Ludwig, of Bavaria, Marie Antoinette, Charles I. of England, and the Duke of Brunswick are historic examples, and every little while modern instances occur. The supposed explanation is that strong emotion has caused the formation of chemical compounds, probably of sulphur, which changed the color of the oil of the hair. Such chemical action is caused suddenly by thought instead of gradually by advancing years. Dr. Rogers says: Many causes which affect but little the constitution, accelerate the death of the hair, more especially the depressing passions, corroding anxieties, and intense thought.

And Maudsley says:

Emotion may undoubtedly favor, hinder, or pervert nutrition, and increase, lessen, or alter a secretion; in doing which there is reason to think that it acts not only by dilating or contracting the vessels through the vaso-motor system, as we witness in the blush of shame and the pallor of fear, but also directly on the organic elements of the parts through the nerves, which, as the latest researches seem to show, end in them sometimes by continuity of substance. To me it seems not unreasonable to suppose that the mind may stamp its tone, if not its very features, on the individual elements of the body, inspiring them with hope and energy, or inflicting them with despair and feebleness.

In "Bodily Changes in Pain, Hunger, Fear and Rage" Cannon states that the "secretions of saliva, gastric juice, pancreatic juice and bile are stopped, and the motions of the stomach and intestines cease at once, both in man and the lower animals, whenever pain, fear, rage and other strong excitement is present in the organism."

Have we not all known what it is to lose our appetite in the presence of anger, or great anxiety? Cannon maintains that "mild affective states, such

as worry and anxiety can check the activity of the colon, and thus cause constipation."

DISRUPTIVE EMOTIONS

Dr. Morton Prince, one of the most famous psychologists of his generation in psycho therapeutics says:

Do you have depressive or disruptive emotions and feelings; apprehensions, and fear of disease or of the consequences of business or social acts; fixed beliefs in fictitious disease; illogical doubts, scruples, and anxieties; habits of thought such as constant introspection, self-consciousness, the concentration of the attention on the physiological functions of the body, the expectation that ill consequences will follow any course of conduct, morbid shyness and self-consciousness, association psychoses, etc.? It is not to be affirmed that these unhealthy mental states, even when they become habitual psychoses, are accompanied in every individual by disturbance of bodily functions, but the tendency is such in persons of a certain temperament and of so-called nervous organization.

As Thomas Parker Boyd says:

That the emotions do affect the organs is seen in the effect of fear on the bowels and kidneys. Most of us know that anger contracts the liver. One gasps for breath when he sees what appears to be a ghost. Thus it appears that there is a decided influence of the emotions on the bodily functions, but it is not pronounced enough for the claim to be allowed, that there is a correspondence between every ill in the various parts of the body and some specific emotion.

When the feelings are pleasurable the muscles are firm and vigorous, the bearing of the individual is upright, the glance of the eye is frank, the face open. On the other hand, if the feelings are unpleasurable, there is a loosening of the muscles, a sunken sort of bearing, a shuffling step, a downhearted look, and downcast eye.

But the most effective stimulus for the heart arises in the emotions, as anyone knows who has experienced great love or fear. A great joy or grief has often so aroused the emotional reflexes that the organ could not respond, and the subject died of a "broken heart."

These facts are introduced to support the claim that the most potent forces for influencing the body for good or ill, are the mental and emotional states which we allow ourselves to indulge, and for the further purpose of showing that we are equipped with the mechanism whereby mental scientists are justified in their enthusiastic claims of achievement over the body and its conditions.

If you would keep your health, peace of mind and happiness and be successful, avoid as you would a pestilence any negative or emotional thoughts which try to get by the sentinel at the gate, the conscious mind, into the subconscious mind.

ALFRED T. SCHOFIELD, M. D.

One of the Most Famous Physician Authors Confirms the Opinion of Other Great Authorities

We find thought, conscious and unconscious, acts freely on the secretions of the skin as in fear, on the kidneys as in all excessive emotion and on the intestinal glands.

We find mental emotions alter also the character of all the secretions of the body—milk, sweat, urine, etc.

Unzer says that many glands pour out their secretions from imagination. To get enough saliva for his experiments, Eberle imagined acid fruits.

BAND AND LEMONS

That emotion and mind have control over the organic functions of the body has been, in homely fashion, illustrated by the boy who stood in front of the band sucking a lemon. He sucked with such gusto and such force and fervor as to attract the attention of the blowers and cause the saliva to flow so copiously from the mouths of the musicians that the band stopped "banding" and the band was disbanded, all because the musicians took a strong suggestion from the lemon sucking of the boy.

So, even a blind man can see that thinking creates chemical actions in the body. That respective states of health and disease depend materially upon the character of emotional states uppermost in the minds of individuals, is universally admitted in authoritative medical circles. Statements to this effect and examples and instances illustrating it may be readily found in medical journals as well as in our own experience.

All expressions of happiness, joy and general pleasure are wholesomely catching, and helpfully beneficial; therefore, health producing. Physiologically happiness expands, while fear and the nega-

tive emotions contract. Consequently, positive, confident, faith emotions stimulate healthy expansion; while negative thoughts contract and interfere with natural circulation, and retard or overstimulate the natural functioning of all the internal organs.

Thus we see from a physiological as well as from a mental and psychoanalytical standpoint, negative thinking and wrong emotions have a most deleterious effect upon the organism.

Angelo Mosso has recently said: "The organs of the abdomen and the pelvic cavity are just as sensitive to the emotions as the heart."

THOUGHT AND ELECTRICITY

"Prof. Jacques Loeb's experiments at the University of Chicago and at Stanford University have seemed to show that thought produces phenomena similar to those of electricity, that the particles of living matter change from positive to negative and negative to positive by the influence of thought. This makes the old comparison of thought to a 'telegram from the brain' all the more apt, and enlarges the conception of what the mind can do in changing bodily conditions.

"The instant the mental cause ceases its disturbing vibrations, nature begins natural restorative activity in every part of the physical system; this is as certain as that water will run down hill."

EXPLANATION OF SHELL SHOCK

Dr. Morton Prince, one of our ablest psychotherapists, after spending a great deal of time in military hospitals, made a study of shell shock. He explained in an issue of the Journal of the American Medical Association some two years ago, that the paralysis and loss of memory following shell shock may be due not to any physical injury of the brain.

"Shell shock," writes Dr. Prince, "is a form of hysteria, that is due to fear, and not to physical trauma." He goes on to show that unless the soldier is actually wounded by the shell, there is no physical

foundation for the paralysis, and dumbness, and loss of memory.

"Dr. Eder, in his excellent little book entitled War-Shock, tells how, by means of psychotherapy, he cured eighty per cent of his shell-shock cases."

So every tissue, function, and organ are affected by these emotional states, and, if they continue, degenerative changes will occur, disease will be produced.

Truly, William Hodge has said: "The thought which makes us sick we homebrew in our mind."

So any negative emotional state of any and every kind may make one sick. And each particular emotion has its specific kind of poison. Scientists can take the spittal from a man in any emotional state and tell exactly what negative condition he was in when the spittal was secreted. So we see that each particular negative or destructive emotion has its specific poison, while every positive and constructive emotion is the antidote. Hence, if one is sick because of hatred, the cure for that would be the antidote love, or the opposite thought, etc.

Or if your emotion has reached the subconscious mind and there unconsciously is holding mental pictures which depress and in turn poison one, the subconscious mind must have another picture or another thought presented to it.

FIRST ANALYZE YOURSELF

In the back of this book we will give you the formulas and the way to take these formulas for any of the sicknesses which may be caused by one or more of the following four reasons.

It will be needful at first to prognose your case, psychoanalyze yourself by finding your kink and then applying the affirmations which we give at the end of "Kinks in the Mind."

DOES YOUR SICKNESS DATE FROM CHILDHOOD

2. When we understand the peculiar susceptibil-

ity of most minds when in emotional states, we can realize how lasting injury may be done to a child who has worried and cried over his lessons, by telling him that he is stupid and already too dumb to learn. The teacher may say this in the best spirit, thinking it will rouse the child to better study and thought action, while quite the contrary is true—it is liable to paralyze him. The suggestion follows him and makes it all the harder for him to get his lessons.

That may be the cause of your sickness. This could have happened to you when you were in the first and second grade. Now you are fifty years of age your sickness may be due to this early suggestion.

Anything like a curse or a condemnation, a severe criticism of another, fault-finding, backbiting or nagging when one is in an emotional state may be literally fulfilled in fearful injury to him.

NEVER TOO LATE

It is never too late, no matter what the malady or how long standing the trouble to bring about a lasting and permanent healing by the operation of the laws as set forth in this book.

TRAINING THE MIND TO THINK BACKWARD

About the time that you became sick, whether it was one year ago or ten, twenty, thirty or forty years ago, you had some trouble in some way or other; misfortune, sorrow, grief, reverses, failures, disappointments, love affair, panic, fright, fear, terror, horror, or financial difficulties.

So we see that the respective states of health and disease depend materially upon the character of the emotional states predominant in the subconscious mentality of the individual is now universally admitted in authoritative medical circles. Statements concerning this fact, and examples and instances illustrating it, are to be found on all sides in medical journals, textbooks, and class lectures.

WORRY

The organic or vegetative functions as well as the skin and hair are especially affected by the emotions. A short time of extreme trouble may make a man look many years older than before it commenced. The eye will lose its brightness, the face will become withered, the brow wrinkled and the hair blanched. Fear may check perspiration and produces skin diseases.

—*Alfred T. Schofield.*

This last statement brings to mind the case of a young girl who developed diabetes and died within a year after she had undergone the shock of being in a theatre fire. She escaped from the theatre absolutely unharmed physically, but (in popular language) her nerves were shattered completely. She was like a battery which is unable to recharge itself.

—*Make of Yourself What You Will.*

FAILURE—FINANCIAL LOSS

3. The misfortune may have been financial loss. One of my patients had severe headaches for over two years. He was a successful newspaper man, when he was offered the managing editorship of a smaller paper in another city. He thought the door of opportunity was swinging open, so he resigned his old position to enter a new field of work.

Within a few months after he accepted the position of managing editor, his board of directors sold out to an evening paper in the same city and left my patient high and dry without a job. He had worried for a number of years in his old position because the demands of his family were increasing and his salary staying about the same. There was nagging at home because of insufficient funds to live up to the standard his wife had set, so when he lost his managing editorship, it took all of the pep out of him. He thought he was not able to hold his own. He went back to a subordinate position on his old paper, but the thought that he had tried a bigger job and had failed, and the fear that he never could succeed in doing great things again, started his headaches. At the time he didn't connect his failure and fear of holding his own with his headaches, yet they were plainly symptoms of physical failure.

Re-educate the subconscious mind by way of the conscious mind, giving strong counter suggestions for success, achievement and victory, crowding out the old thought of personal failure and a change takes place immediately.

Richard Cabot points out that stock brokers not only run to doctors for constipation when there is a money panic but they also have headaches—but not the brokers who play the market with success.

Not only headaches but various other diseases manifest themselves following failure, loss and panic.

HEAVY BURDENS WHEN TOO YOUNG

4. It may be that one has been thrown out upon the tide of life within a skiff without oars to row his way to shore. Perhaps he is not constituted to be a fighter, or not so constructed as to elbow others out of his way so as to get life's necessities. Perhaps he has not the strength of a long distance swimmer to make his way safely to the shores of necessity, so each struggle involves an abnormal effort mentally and physically to even make ends meet. This abnormal effort has been stamped on his consciousness, burnt into his soul. Not liking the struggle, averse to fighting, not built to win by such kind of effort, the mind has dwelt so much upon the struggle for existence that it has made mental pictures of poverty, of limitation, of lack, of disappointment, of broken hopes, of lost ambition, of dead aspirations, so that the body has become weakened, and the mind has been so directed into an obsession—these mental pictures—that sickness followed the thinking as a matter of course.

DREAD

5. Perhaps Kink Dread has been blocking your health channels, clogging your mental millrace until the clear mind river of health, success and happiness, has been choked with filth of wrong thinking, and the stream of the subconscious is tainted with

slime, scum and poison. There is nothing to dread and there is nothing to fear in this orderly world where God reigns supreme. Eliminate dread, chase out fear, hit this bugaboo with the mallet of right thinking, and the ghosts of ill health and failure will be transformed into success, health and happiness.

ALARM

6. Perhaps alarm of some kind has been the cause of your complaint, has brought on the symptoms of your disease and is keeping you tied to the self established post of sorrow, tribulation, and suffering. Chuck alarm along with all of the other negative thoughts into the sewer of wrong thinking and the river of life will flow through you, making you well, whole, and complete.

7. A tragic instance of the power of suggestion and expectation is that given by Dr. Hack Tuck.

UNFRIENDLY SUGGESTION

The victim was a Frenchman, who had been condemned to death for committing some crime, and his friends, wishing to avoid the disgrace of a public execution, consented to his being made the subject of an experiment.

It was stated to the condemned man that it had been decreed that he must be bled to death. The executor then bandaged the victim's eyes, and after his arm had been slightly pricked, a small stream of warm water was made to trickle down it and drop into a basin, the assistants all the while keeping up a continuous comment on his supposed weakening condition.

"See how pale he looks," they said. "He is getting faint, his heart is beating slower and slower, his pulse is almost stopped," with numerous other remarks of this sort.

In a short time the miserable man died with decided symptoms of cardiac syncope from a hemorrhage, without having really lost a single drop of blood, a victim of suggestion and "expectation."

DRAFTS VS. COLDS

F. W. Sears, M. P., referring to negative states, says:

We say that we sit in a window, a draft strikes us and we catch cold, and we blame the draft for giving us the cold. Why did we sit where the draft could strike us? Pure care-

lessness, you say? Well, why were we careless? Because we were negative, had created the negative energy in our thought world which connected us with the things in the negative currents. Now a draft never gives anyone a cold; a draft is simply the instrument the universal Law uses on the external plane to work out in our lives the effect of some negative energy we have generated in our thought world. We could sit in a window from now through all eternity and have the wind blow on us all the time and never catch cold, did we not generate within our thought world somewhere the negative energy which materializes and embodies in form as a cold.

Many persons cannot sit where a draft will strike them for, when they do, they begin to get hoarse and catch cold. When we find such cases and observe them closely, we will find they are people who either have created considerable negative thought energy, have been very inharmonious in their inner consciousness, or else have established a law in their lives through thinking and believing they will catch cold should they sit in a draft.

As the result of many tests which I have made, covering a number of years, I can say positively and without fear of successful contradiction, that a draft is only the objective cause, never the real one, and that in reality a draft never gave anyone a cold.

I have had patients who would dance, get very warm and then sit where the wind would blow on them; when they were cooled off they would move out of the draft and they would never catch cold—never. On the other hand, should they generate any negative energy through anger, hatred, resistance, resentment, impatience, worry, anxiety, fear, jealousy, envy, strife, intolerance or anything of that kind, they would not have to sit in a draft but might go where the air did not strike them at all and still they would catch cold. These external things are not the direct cause; they are simply the instruments through which the universal Law works out on the material plane—the objective world—the effects of the energy we have created in our consciousness—our thought world.

LOOK FOR THE CAUSE OF DISEASE

In restoring ourselves to health we want to recognize that we have caused the disease, or lack of ease, ourselves; that we have generated within us the energy which produced the disease, because until we recognize and know where to put the blame for the cause, it is a difficult matter for us to believe we can produce the effect which will remove the cause.

But the masses have not yet learned that on the unseen side of life we can displace the cause, or antidote the effects of any cause we have set in motion anywhere down the line; that we can do so is a truth and the sooner we recognize this fact the quicker shall we manifest perfect health.

One of the first things to do, then, is to recognize that it is possible; that we have within* ourselves all the great, wonderful, creative power of the universe; that there is absolutely nothing we cannot do, when we only will. The question is how soon we shall recognize our power; that is the only thing for us to determine.

There has never been a soul born on this earth plane but possessed within itself just as much power, just as much ability as any other life that has ever been born, but not all have been able so far to manifest this power in the same degree, nor have we developed it to the same extent. We must recognize that we can develop it; that it is possible for us to do so; that there is absolutely nothing which is impossible to us.

UNFRIENDLY SUGGESTIONS OF CHILDHOOD

8. It may be that a doctor has diagnosed your case and has told you that you have certain diseases, or it may be that some friend has said that your symptoms are like those of Mr. Jones, who died of tuberculosis or cancer, or it may be that your closest bosom companion offers the unpsychological suggestion that you are acting as though you have this, that, or the other malady.

These negative suggestions may have been taken up by the subconscious mind and so tenaciously hung on to that your sickness has been manifested.

Or you might have been subject to some unfriendly suggestion while a child or an infant.

Many neurologists and analysts have noticed that children very often become neurotic because of an environment that virtually throws them into a neurosis. In some cases, one or both of the parents may have neurotic tendencies. If these tendencies are unusual and conspicuous, they attract the child's attention, and as all children are mimics, the youngsters, in imitation, begin to take on the neurotic

*See Psychology of Healing.

conditions, which in time fasten themselves in the subconscious to such an extent that the children also become neurotic.

WITH HIGHER MENTATION

It is not well to be a materialist, the type of person who will not accept anything he cannot perceive with his senses, because after all, science itself is founded on imagination, and the senses are very limited in perception. If there be one indication greater than all others in the furtherance of mental health, it is to apply reason to any and every suggestion, before it is accepted as capital stock in the business of living.

YOUTHFUL INDISCRETIONS

9. The multitudes of people who have become physical wrecks will never be hung on the calendar of public clinics or hospital wards, "done to death" by the fear of youthful indiscretions.

The latest scientific light along this subject is to the fact that the fear of the practice of youthful habits had more to do with sickness, lowering the vitality of those participating in self-indulgence or making them sick, than the actual practice itself.

AUTO SUGGESTION

Herbert A. Parkyn, M. D., in "Auto-Suggestion":

When grief or worry comes to the average person, it robs him of his usual desire to partake of the life essentials (eating) and he runs down physically. If the grief or worry last a long time, the main organs of nutrition become affected, and, the blood supply being stinted, fifty different physical symptoms may develop in the poorly nourished body; and the brain, sharing in the general impoverishment, usually fails to perform its functions properly. At this stage the worry and grief are increased, owing to the diminished activity of the "mental balance wheel"—the voluntary or objective mind—for the involuntary or subjective mind being freed from the restraint of the voluntary mind, which has dominion over it in good health, runs riot and every abnormal mental symptom is aggravated. Unless the physical decline

in health is stopped and the patient built up, the grief or worry is like to become a permanent habit of thought even if the prime cause of the grief or worry has been removed. When a patient has reached this low state of mind and body, every little circumstance is exaggerated—always for the worst—and many curious habits of thought and even hallucinations, manias, and dementia (obsessions) are likely to develop, to say nothing of such common troubles as insomnia, extreme nervousness, and melancholia.

"'I have never met,' says Richardson, 'with a case of intermittent pulse that was not due to some mental cause—shock, fear, sorrow, etc.'"*

"During the rush of consumptives to Berlin for inoculation by Dr. Koch's tuberculin, a special set of symptoms were observed to follow the injection and were taken as being diagnostic of the existence of tuberculosis; amongst others, a rise of temperature after so many hours. These phenomena were eagerly looked for by the patients, and occurred accurately in several who were injected with pure water."

HOW THE SUBCONSCIOUS MIND REASONS

Paul Bousfield has given some most illuminating remarks in "From the Unconscious Self":

"An illustration of the persistent way in which the unconscious mind will reason and act can be given from my own experience. I had to attend a lecture given by a man with whose views I totally disagreed. I had no wish to attend the lecture, but felt compelled to do so in an official capacity. Consciously, I determined to go; unconsciously when I made note of the lecture, I wrote down the time of it in my engagement book, a week late. On discovering this, I consciously endeavored to rectify the matter, but my unconscious mind wrote Tuesday instead of Thursday in my engagement book, so it went down wrong again. Later, having been forced to see my mistake by a friend's mentioning the matter, I omitted for a short time to rectify the date in my engagement book, feeling sure that I should remember to do so a little later. But alas for the determination of my conscious mind! I forthwith made an appointment for a patient at the real time appointed for the lecture, and so could not in the end attend it. Now, these lectures were held regularly on a particular day of the week, and I had generally looked forward to them, and attended them without any difficulty. It was only in this one case that I did not wish to go. My conscious mind decided to attend; but my unconscious mind played trick after trick, in order that my real desires should be satisfied. Such examples could be multiplied indefinitely. It is possible that

*Sir B. W. Richardson, Discourses p. 16.

many would say that they do not actually prove unconscious reasoning nor power of thought.

"So the subconscious will protect us from the arrow that flieth by day and the pestilence that walketh in darkness!

"So psychology agrees with the Psalmist that when we put ourselves in the explicit care and protection of this great power, it will enable us to avoid every pitfall and save us from every doubt of fear or any other difficulty which may beset our pathway.

"When the mind is tired, the effort to reason is naturally in abeyance, and suggestion is admitted with less resistance."

THE FOLLY OF MOURNING

10. Grief and mourning are frequent causes of sickness. Possibly we think we are honoring the dead by going on an extended mourning spree. We refuse to be comforted, we repel all advances of comfort and emphasize our loss. How often when some dear one has passed to the beautiful beyond have the family pulled down the curtains, closed the piano, locked the parlor and have not gone near it for a year.

A rich man and his wife in our little community had lost a son. They never missed an occasion to tell people about it, and to get the condolences and sympathy of every one who would lend them their ears. This continued for over twenty-five years.

What good can such a grief stricken attitude do the dead, much less to the living. It is certain it can neither bless nor harm the departed. It is equally certain that it does not bless but does harm the living.

Besides, joy gives eupnoea or easy breathing, grief or rather fear, tends to dyspnoea or difficult breathing. No one can expect to be a well, normal, robust, happy person unless he breathes rightly and has plenty of fresh air. Worry and bad breathing go together.

Do not expect mind to make you well if you neglect some of the other most important phases of health—diet, sunshine, fresh air, breathing, rest and sleep.

In "The Handbook of Life," Terry Walter gives us the following scientific action and reaction of mental and physical energy:

"The effect of the emotions on the various functions of the body and the influence that these effects have on the mind and body, our mental, moral, and spiritual development, and our family relations and business dealings represent the greatest one factor in the scheme of life.

"Constructive emotions double or treble our working capacity and we see a wonderful example of this in play where great energy is expended with little fatigue. Playing tennis for three hours will not exhaust one nearly as much as thirty minutes' shopping, or if one-half the energy was expended sawing wood that is expended playing baseball, football or hockey, a boy would have to go to bed exhausted by his play. In play one expends more energy with less fatigue than in uncongenial work where one expends less energy with more fatigue.

"Science has shown that emotions register marked physiological effects on the body, they change the chemistry of the blood, the breath, the saliva, the gastric juices, and the perspiration, and even the chemical composition of the contents of the generative cells is altered. Constructive emotions are productive, creative, inspiring; they invigorate, stimulate, attract, radiate, and improve both body and mind; destructive emotions depress, are unproductive, non-creative; they detract, radiate destruction, lessen endurance, and gradually but surely cause both mental and bodily deterioration.

"There is only just so much energy and if it is used up in worrying and other destructive emotions there will be nothing left for constructive thinking."

Dr. Dubois, the famous neurologist, says that emotion tries the organism, and particularly the nervous system, more than the most intense physical or intellectual work.

He writes:

In all my patients I have detected the influence of emotions,

of worry, and passionate outbreaks. I have everywhere been able to see that the original cause of the trouble lies in the native mentality of the subject, and in those peculiarities of his character which have not been sufficiently overcome by clear and reasonable conviction. I cannot treat my patients without recourse to psychotherapy.

BOTH GOOD AND BAD

Hack Tuke, in the "Influence of the Mind Upon the Body," shows that a high emotional state, either good news or bad, may result in physical disasters: "I have known the hearing in apparently healthy subjects to be almost completely lost upon witnessing a sudden death of a near relative; upon the receipt of news of a painful nature; in the case of women following upon the fright produced by a cry of fire or an alarm of burglars in the house; at the witnessing of the terrible sight of a man cutting his throat; even on the receipt of great good fortune which had not been anticipated. On each of these occasions the hearing power of the patient was always perfectly good up to the time of the catastrophe, and immediately afterwards the deafness was intense, so that the change in all probability was almost instantaneous."*

EXALTED EMOTION

All exalted ideas have associated with them an energizing and vitalizing thought quality. We speak about living on the heights when we are in a state of ecstasy or enjoyment, and in the valley of despond, when we are depressed. The former has energizing emotional quality while the latter has depressing and disintegrating quality. "Your energy is in proportion to the energizing ideas which possess you." It used to be thought that emotional quality was a characteristic of hysterical women only; but now we realize that it is the power which makes one man tower above his fellowmen. So, lofty and exalted ideas, positive, constructive, healthful, inspirational, courageous, confident, and

*Influence of the Mind upon the Body.

faith thoughts act as a human dynamo, creating energy of emotional quality which drives out the old discouraged, sick or unpleasant thoughts, and ushers in the new-health, success, and happiness.

REPETITION OF EMOTIONS

"Emotional states are productive of veritable successions of psychological moments. Those emotions which we go through with a complete riveting of attention thereon—sink through to the subconscious and are worked into effect very quickly in comparison to the usual run of mental impressions. During a period of emotion the subconscious mind is peculiarly susceptible to Suggestion. If no positive Suggestion is implanted at such a time, then the subconscious mind photographs as a Suggestion the essence of the emotion itself. In fact, that is the way of the mind during any such period of 'sensitiveness.' It is at such times as a photographic plate, impressing on itself as a Suggestion anything which is before it at the moment. This will explain why an emotion, heretofore a stranger to the person, once entertained, has a strong tendency to repeat itself. Intense emotion equals a psychological moment. A psychological moment equals extreme susceptibility to suggestion. This is explanatory of many a problem of temperament, of bad habits of temper, as well as good."

The effect of an emotional experience in causing psycho-epileptic* attacks is well shown in the following case: A year previous to coming under observation, the patient witnessed a Jewish massacre in one of the Russian cities. She hid in a cellar for eight days in a state of great fear, and once, when the cellar door was slammed on an approaching mob, she immediately had a convulsive attack. Ever since, particularly when the eyes were closed, she would see horrible scenes of the massacre before her and a convulsion would follow. Once she dreamed of the massacre, at another time that her husband had been killed by the mob, and on both occasions she awoke in a convulsion. Again we have here the production of a psycho-epileptic attack through association of ideas.

*"Mental Self Help," Edwin L. Ash, M. D. See also Psycho-Analysis chapter referring to Epilepsy and other references to Epilepsy in Practical Psychology and Sex Life by the author.

"This may be either the slow accumulation of emotional experiences, or a rapid mental change after an emotional injury."

"Eruptions on the skin will follow excessive mental strain. In all these, and in cancer and epilepsy, there is a predisposition. It is remarkable how little the question of physical disease from mental influence has been studied."

CONTROL YOUR EMOTIONS

"John Sturmer, a Swiss, on trial for murdering his wife, when asked the direct question if he was guilty, replied with much emotion: 'May God strike me dead if I am guilty!' As he spoke he dropped to the floor and expired.

"A great many people who believe in supernatural power will, of course, consider him guilty and attribute his death to the vengeance of God.

"The autopsy showed he died from cerebral hemorrhage, and hemorrhage of the brain is brought on by intense excitement. Violent emotion of any kind is extremely dangerous and very often ends disastrously for those who are subject to it. All emotion is a product of the mind and is entirely under the control of that organ. Learn to control the mind—to make it do your bidding and you will conquer your emotions."

MENSES AND EMOTION

11. Some women who, during childhood, youth, and womanhood, have never succumbed to any emotional or temperamental states, find themselves very emotional within that decade when the important change is being made. During this period griefs, worries, sorrows, fears, perhaps hatreds and bitterness of the years, all toss themselves into a boiling pot of emotion. The poisons thus generated are absorbed into the system because of lack of vitality or strength to throw them off. If a woman has kept her poise during the years preceding this change,

preceding and during this period, she should have suggestive treatment to neutralize all the tempestuous emotions and stored up imagery in the subconscious mind. Mental treatment is the only salvation.

Affirmation to be taken for this stage of life will be found under "Menstrual Period."*

SUPERSTITIONS

12. The old puritanical custom of telling the children that if they smile and laugh and have a good time today they will pay for it tomorrow is far more than unpsychological and erroneous, it is criminal and damnable.

I know of a little girl who, at the age of ten, was on a railroad train for the first time in her life. She was riding backwards, facing the good friend who was giving the youngster the time of her life. As the train sped along with the youngster in a high state of enjoyment and happiness, the unthinking benefactress said to the child, "Oh, you must not ride backward—you will get sick." Car-sickness was thereupon suggested to the youngster.

Before this the little one hadn't any idea but that she was doing the right thing. The suggestion immediately turned her stomach upside down and the poor little tot had to share the seat with the woman opposite her, sitting next to the aisle, holding her stomach to keep from vomiting, robbed of the privilege of looking out of the car window, because the good, well-meaning lady had given her an unfriendly suggestion.

We are guilty of needless unfriendly suggestions every day of our lives.

Especially have we been guilty of superstitious suggestion throughout the ages. We have suggested to one another not to start on a journey on Friday; that 13 is unlucky; that if you are walking down the street with someone, and you should let a

*See Book of Affirmation.

lamp post divide you, you will have a scrap; that to drop a mirror will give you seven years bad luck, etc., etc.

The most impressionable time for suggestibility is in the early years of life and when such evil superstitious suggestions are put into the consciousness of children, it does unlimited and inexcusable harm.

Unconsciously the subconscious mind is turning over a dozen times a day the fear that something will occur to produce bad luck.

You must not drop a salt cellar. If a black cat crosses your path at night, if you see the moon over the left shoulder, or if you fall upstairs you will have bad luck.

There really is some common sense in believing that if you cross the trail of a skunk after dark and unexpectedly stub your toe on his frame, you are liable to have bad luck if his perfume tank is operating. That's about the only bad luck that is worthy the name. But you see the mind doesn't produce that kind of bad luck—stubbing skunks—it was just stumbling on to an animal whose only way to protect himself from giant enemies like yourself is with the end of a tail and a swish of a smelling tank.

If we have received some of these superstitious impressions we may unconsciously still be miserable or unhealthy or cross-circuiting our progress on the pathway of success because we are held up and limited by foolish delusions, by being chained to the ball of superstition. We should take the same formulae for getting out of our subconscious these early impressions by such affirmations as you will find in the back of this book.

MOST IMPRESSIONABLE IN STATE OF ECSTASY

The most impressionable emotional state occurs not only in times of fear and danger and trouble, but sometimes even at the hour of the greatest ecstasy.

TOO MUCH OF A GOOD THING

13. Just as the sudden appearance of a long lost person may bring us so much joyful excitement as to cause death or sickness, so the unexpected news of the inheritance of a fortune, the winning of a capital prize in a lottery or startlingly good news, or the turn of one's tide of luck in the great stream of abundance, may have the same effect.

Perhaps at some time there has come such a great, happy experience into your life. Instantly, like a flash this thought seized the subconscious mind with too much of an emotional state, and since then you have not had your subconscious poise or equilibrium. Too much unrestrained joy and surprise may still be lodging in the submerged stream of the subconscious, unconsciously making one sick.

SURPRISE AT THE MARRIAGE OF A SON, OR THE ELOPEMENT OF A DAUGHTER

Such a shock would have the same effect, of course, or could have such an effect upon the deeper recesses of one's subconscious mind, as in after years, if not immediately, to cause the sickness.

BROODING OVER PHYSICAL DEFORMITY

14. Perhaps there can be no more delicate form of self pity or self condemnation than that permitted by deformity, which of course, is a foolish mental attitude. One may so rise above his environment, conditions and physical handicaps, as to turn even these handicaps to still greater personal advantage. Lord Nelson, the idol of the British Navy, was told by physicians that he could not live, that he was a weakling, but instead of submitting to the hand of Fate and allowing a physical handicap to trump the Ace which Fate might have called, he struck out for himself, believing that God put him here for some purpose, and with some such words as these, "God helping me I shall do the thing he intended for me to do," Nelson carved out his great career and achieved immortal fame.

YOUR GREATNESS

Your greatness is not hampered by your deformity, or by any other physical handicap. Your greatness lies in your mind. So, then, your mind which broods over your handicaps does not give you health or success. It only retards that which you should like to have. If this has been your mental attitude, change it. Know that the Spirit of the Eternal can sweep through the veins of a body that is handicapped, and put there as much of the creative power as someone else possesses who seems to be more blessed by Nature than you. Realize that the God Spirit within you is just as present in a misshapen foot or body as it is in physical perfection. Your physical makeup is not you, but your mind and there can be no deformity in Spirit. There can be no physical handicaps within, unless you allow your own mental attitude to overbalance your good judgment, and God's great spirit within be overcome by your morbid thoughts.

"On the other hand, wholesome emotions, too, when violent or too unexpected, are detrimental.

"Any emotion that is extreme—even a wholesome emotion—may be injurious. Joy has been known to kill. This being true, how much more dangerous are the unwholesome emotions when indulged in to an excessive degree."

OVER-EXCITEMENT

15. So the reader will see that over-excitement in anything, even too much joy, may bring about sickness.

The highest mental state of health in a normal condition is happiness and joy and pleasure; but you can have too much of a good thing even in happiness. Shortly after the war was over an incident came to my notice of a mother whose son had been reported killed in the first action of our forces overseas. The regular notification from the government had reached her and she had gone through the usual grief stricken period. Finally she had come to ac-

cept conditions as they were with more or less resignation, bowing her head to the "Will of Providence," and getting somehow adjusted to her old normal way of living when, unexpectedly and unannounced, her son who never had been killed, hoping to give his mother a happy surprise, appeared in the doorway of their little cottage. The excitement was too much, she was overjoyed and almost instantly fell dead.

So any kind of over-excitement may act as a panic, by opening the little trap door—the conscious mind—and letting into the subconscious mind a superabundance of emotion, which, if death does not ensue, sickness probably will.

A man in Paris died when his number proved a winning one in a lottery.

Mrs. Corea of Cokabe, New York, was so surprised at her son's bringing home a bride that she died in five minutes. We sometimes hear of an aged parent dying, on the sudden arrival of a long-lost child. Several people have died when they suddenly heard that a great fortune had been left to them.

16. As has been said, there are many particular ways in which the imaging faculty of mind is exercised through thought to cause disease in its manifold forms. Numbers of cases of muscular rheumatism have been traced directly to, and found to correspond exactly with the mental pictures of accidents—falls, runaways, and railroad or steamboat disasters.

The reason for this correspondence is that, at the moment of the occurrence, anticipation of physical injury prompts the mind to instantly place some or all of the muscles of the body under tension, more or less rigid, according to the intensity of the fear. This nearly universal impulse denotes a subconscious belief that muscular tension will tend to protect from injury. On the contrary, when the physical body is rigid under muscular tension at the moment of concussion, the injury is greater than if

all muscles are relaxed, and in a natural state of flexibility.

The success of acrobats and tumblers in falling without injury depends upon knowledge of the safety in relaxed muscles during such movements. The seemingly miraculous fact that infants or young children sometimes fall great distances and strike upon dangerous places, suffering little or no injury, is perhaps, attributable to the circumstance that, not realizing danger, they are unconscious of fear, and the muscles are left free from tension at the moment of concussion.

Under rigid tension during fear, the body becomes more compact and inelastic, falls rapidly, and strikes like a stone, thus rendering fracture almost certain. Under natural, fearless consciousness, the muscles remain flexible, and the body more expanded, in which condition it falls somewhat slower, striking more as would a soft substance, and thus receives less injury because offering less resistance. This is one reason—possibly the only one—why intoxicated persons frequently undergo falls and similar accidents, with less injury than others usually receive under similar circumstances; being in some degree unconscious of danger, muscular tension is not fully established.

In the majority of accidents, physical injury proceeds from, and corresponds to the state of resistance existing at the moment of concussion between the objects in collision. Reduce this resistance in any way and liability to injury will be proportionately lessened. The resistance of the human body will be either reduced or increased to some extent by the mental state indulged at the time, whether it be conscious or subconscious.

Muscular tension, established at the time of an accident, frequently is renewed during a series of years, and some form of muscular or allied disease is almost certain to follow such continuance. In that event the disease has its origin in the muscular tension, which in turn results directly from the fear of

injury. Remove from mind the continued subconscious remembrance of this fear and, with sufficient time for restoration of natural activity in the molecular construction, relaxation of the tense muscles must inevitably ensue. Every muscle of the body is equally subject to this line of action, both in causing and in curing disease.

Remember that the muscles are not separate things in themselves, capable of independent physical action, but that they all are under absolute control of the thinking mind, which uses them as submissive servants or as responsive instruments for either delicate or forcible action. The muscles do not command and the mind obey, but vice versa. Extend an arm. Now analyze this act: Did the arm physically extend itself, and then call upon you to observe its position? Did the muscles originate the intention and force the other tissues of the arm to reach forth, afterwards announcing to you their sovereign act of will? Or did **you** first mentally plan to **extend** your arm and then oblige the muscles to obey? Why does the arm remain in its rigid position? Because the mental action which caused it to stretch forth still continues. Close a finger on the palm of the hand; did not the mental intent precede the physical act? Cease the mental intent and the fixed tension of the muscles vanishes; repeat the intent and the tension recurs.

ACCIDENTS

Recently a trolly wire in London broke and fell into the street with sputtering fire. A young lady, seemingly as well as any one, was about to board a car, but, on seeing the accident, fell dead. Nothing had touched her. She had suffered no harm. She simply thought she was in danger, and thought so intensely that something gave way and separated her spirit from her body.

HOW IT IS

Fixation of attention is even a truer way of defining in cold manner the entire matter of the psychological moment. This

"fixation" moment is gone through in going to and from sleep; it comes automatically when relaxation of body is combined with passivity of mind. At such a time, unless effort is made, the attention automatically fixes itself on whatever offers, which may be something helpful and interesting, or, again, may be another thing about which one would rather remain utterly indifferent. Fixation of attention is forced strongly in shock, such as accompanies accident, startling news, etc. In emotional storms, grief, sorrow, blues, worry, anxiety, fear, annoyance, anger; or in joy, elation, laughter, love; in the listening to masters of music provided one understands music; in exaltation and ecstasy, fixation of attention enters as the factor to produce the psychological moment for the subjective implantation of the emotion entertained, the attention during an emotional state being riveted on one's own internal condition. Fixation of attention, voluntary or involuntary, equals a psychological moment.

I had a paralytic who had not been able to use her legs for five years. She was a nurse, had overworked, was on the train going home for a needed vacation and recuperation. At one of the stations a paralytic was brought into the train. Remember the nurse's vitality was lowered, she had not her usual normal strength. Upon seeing the frightful condition of the paralytic, she said, "Oh, my! wouldn't it be awful to be like that?" She was not able to get this awful picture out of her mind or the comments she had made. The subconscious is easily impressed during this time of weakened vitality, and before she reached her destination she could hardly move her legs. And in twenty-four hours she had developed an acute case of paralysis. She was healed by giving a counter suggestion to crowd out the sight and thought of what she had seen. Affirmations and directions will be found in the back of this book.

SHOCK

17. Doctor E. W. Taylor tells of a patient who suffered from headaches and other symptoms. He found that they dated from the night when she was badly frightened by a fire next door, and was hurried, half asleep, into the street. When the patient found only the partial significance of the symptom,

and was helped to understand herself better nervously and mentally, her headaches were cured.

"GOOD" SHOCKS

Shocks need not necessarily come from unpleasant experiences. All good news and happy thoughts are healthful and exhilarating but extraordinarily good news or the sudden apparition of a beautiful face, "the scent of some pleasant perfume or soothing melody indistinctly received, though each may come upon a moment of most absorbing mental application, will prick the conscious memory and be the predominating characteristic of some event far back in the soul of our life."

It may have reached the subconscious mentality and so stimulated into abnormal action the circulation—and this may still be below the consciousness, in the lower consciousness—that you have palpitation of the heart, high blood pressure, or flushed cheeks at times, especially when a pleasant recollection or happy thought is aroused or recalled.

Emotional shocks are apt in certain persons to leave persisting after-effects manifested by disturbances of function of the nervous system. We need not inquire at this time into the exact nature of these disturbances or give them a name.

WATCH YOUR STEP

Of all mental conditions the emotional states occasioned by rage, love, jealousy, fright, etc., should be most carefully considered. It does not matter what may be the emotional state. When one is worked up to the tensity of emotionalism, when he is on a temperamental spree, he is most suggestible to impression from without which may be passed on by the sentinel at the gate through the little trap door (the conscious mind) into the subconscious.

It matters not how untrue or repulsive the suggestion may be which reaches us in an emotional state, it may become an obsession involuntarily to picture itself from time to time in the subconscious mind thereafter.

A girl of fifteen and one half years suddenly exhibits during the analysis swollen lips. I seek to learn whether this phenomenon has appeared before, and discover that this actually occurred, one morning five years before. (What happened at that time?) "A student had wanted to kiss me the day before and I successfully defended myself against him." Since that time, the girl has hated the students until the pastoral treatment. Before the recrudescence of the hysterical phenomenon, the girl had once more refused the kisses of a young admirer.—*Dr. Oskar Pfister.*

Even to a novice, influenzas and colds frequently reveal the clearest possible correspondence with some recent mental excitement, varying in degree from simple anxiety down through the gamut of fear and fright to nervous shock. The most usual physical reflection of the mental emotion of fear, without reference to a definite picture of what was feared, is that which is commonly called a cold. This troublesome form of disease is inflammation of the mucous membrane, usually attended in some measure with constriction of the pores of the skin, thus shutting in the surplus heat that otherwise would escape. It is a state of feverish uneasiness, inflammatory in character, with every evidence of the element of fire or heat, instead of its absence—cold, in the system. The inflammation begins with molecular disturbance in the mucous membrane. This disturbance develops from nervous atomic vibrations, which in turn reflect from mental agitation in some degree of fear, or from mental emotion, as previously explained.

When suddenly frightened, or subjected to severe mental strain through sickness or death of friends, any person is likely to develop a cold, which will be either catarrhal, bronchial, or pulmonary, or an influenza in some form, according to temperament and individual circumstances. The particular form of the cold is determined, not necessarily by what actually transpired, but rather by the particular mental picture which that mind forms of the occurrence, or of the features of anticipated danger.

In their first stages, many colds are influenzas, developing later into other forms. Such colds are invariably the effect of mental agitation established at the time either of an accident or of some other disturbing experience. These causes usually pass unrecognized and the condition is nearly always attributed to some physical agency; but careful tracing, without prejudice, will bring to light a mental cause in every well-marked case.

The mental cause of a seeming cold may date back many years in the life of the patient, and may repeat its action from time to time, resulting in periodical colds or other attacks, perhaps at particular dates or seasons, or under

certain corresponding circumstances which act as mental coincidences to re-establish the previous disturbed action. These conditions yield to right mental influence, and readily disappear under metaphysical treatment. Thousands of reliable witnesses testify to this fact, and it is being repeatedly proved in every day's practice.—*Philosophy of Mental Healing. Whipple.*

GOITRE

Referring to Allbutt's System of Medicine, we read: "Another serious condition frequently brought on by worry is exophthalmic goitre, distressing disease in which great swelling of the neck and protuberance of the eyes, combine with excessive nervous irritability and excitement to make the victim's life a burden. 'The malady is often consequent upon acute disease, fright, or other severe mental shock, and over-fatigue . . . Fright, intense grief, and other profound emotional disturbances have long been recognized as immediate causes of the disease.' "

"Some years ago I saw a young woman in whom this trouble immediately followed shock due to the extraction of a bad tooth."

"Indeed, there is plenty of evidence that mental influence, under the stress of intense emotion, may produce so profound an organic disturbance that jaundice results, as in two cases quoted by the late Professor Murchison. In one of these instances, previously referred to, a soldier, insulted in public, in a fit of furious anger became suddenly jaundiced, and soon afterwards died. In the other the patient, who was suddenly frightened by a mad dog, uttered a cry and became deeply jaundiced. These cases are very similar to one recorded by the late Sir Thomas Watson, in which anxiety about an approaching examination brought on jaundice in a student."

"A noted physician says we often find such maladies as diabetes, gout, rheumatism, anaemia, neurasthenia, and skin troubles following upon prolonged worry or sudden shock."

"Wise would it be if we were to give a little more conscious thought to this unseen agent and direct

him in the way of perfect health and achievement. Suggestion from the conscious mind is the key that unlocks and controls this vast wonder-world of the subconscious mind. While everybody is capable of receiving and acting upon suggestions, nervous and ailing people are abnormally so and in this fact is to be found the secret which may lead them to perfect health."

MORE THAN ONE REASON FOR SICKNESS

18. Sometimes in psycho-analyzing ourselves or our patients we find that there was more than one picture, more than one shock, accident or misfortune in our or their experience.

In such case we may blot out one picture by a strong counter suggestion and yet the sickness remains although not as malignant as before. Then we should set about to blot out the second picture or unfriendly mental image by its counter suggestion and if need be follow these until all of the mental pictures, fright thoughts, or misfortune images imbedded in the subconscious have been erased and crowded out.

The first trouble might have been a severe shock or fright when a child. Perhaps in the dark that person is afraid to go out after dusk alone. The second may have been twenty years afterward when the loss of a loved one has aggravated the fear already in the subconscious. The third may be sometime following death in the family circle, loss of money or business, which in turn would exaggerate the much stimulated fear images already in the subconscious.

SAMPLE AFFIRMATIONS

In this event we should take a formula or affirmation such as this to crowd out the fear of darkness:

All nature is lovely and kind to others and to me.
All life is permeated and filled with Love.
Spirit is Abundance, Prosperity and Success.

God is everywhere, Omnipresent, and where God is, there can be only his Guardian Presence, Abundant Love, Prosperity and Success. Knowing all this, I am filled with Courage, Hope, Faith, Abundance, Health, Love and Success.

This is but an idea of how the mind is swept clean of old thoughts and new ones to take the place of the old.

For blotting out the image of the Spectre of Death and the thought of grief, take any affirmations suitable to your case in the back of this book, or see "Affirmations and how to use them"* or "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation;

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. 91: 9, 10.

or any scriptural quotation which appeals to you.

By taking these affirmations as outlined elsewhere in the book, making them the strong counter suggestion to the thoughts and pictures already in the subconscious mind we blot out these images and crowd out the old thought by getting past the "sentinel at the gate," and opening the "little trap door" so that away they go.

The following affirmation could be used in almost any exigency or experience in life and if taken with the right spirit at the right time with added repetition it will work wonders; and in this event the three affirmations mentioned above would not have to be used. The following can also be used with good results:

Every experience of my life has been for my good and I am happy in living.

In such a case as mentioned above the process of therapeutic thought pursued establishes the right retrospective relation to the accident and misfortunes which occasioned the fear thoughts and the wrong images (which had brought a poisonous chemicalization into the blood, tissues and fibres of the body) and neutralizes them.

To the psycho-analyst and the practical psychologist these unfriendly suggestions of wrong thoughts

*Affirmations and How to Use Them, 25c, by the author.

and images are of the utmost importance, the very crux of the whole matter, although the regular physician might say that the physical shock or the misfortune or losses have a mere passing significance and are quite inconsequential.

Health is the harmonious adjustment of the inner life in its relation to the body and the body's inner relation to the action of the mind. It is founded upon self-knowledge, self-control, moderation, poise, passivity, and equanimity. Dresser, in "Health and the Inner Life," remarks to this effect:

> Restoration to health takes place by one principle only, and is dependent, so far as the inner life is concerned, upon the discovery of the hidden causes which mentally brought on the disease. To explain the restoration one must be able not only to tell how mental influence played its part in the creation of disease, but make plain the relationships of the human mind, describe the superior faculties of the soul, and characterize the relationship of God and man.
>
> The human mind is a theatre of influences of the greatest complexity and variety, partly subconscious and organic, partly social and spiritual. It possesses certain habitual dispositions, or directions, which are accompanied by multiform hidden activities. To become aware of these psychical dispositions is to be able to explain the power of fear, belief, haunting mental pictures, and the like, in the phenomena of disease.

Thus we see again man is primarily a spiritual, mental being; material being secondary. He is first soul, mind and spirit (all one and the same thing). Second body, matter and space.

"Diabetes from sudden mental shock is a true, pure type of a physical malady of mental origin."—Sir Samuel Baker.

"In many cases, I have seen reasons for believing that cancer had its origin in prolonged anxiety."—Sir George Paget.

"I have been surprised how often patients with primary cancer of the liver lay the cause of this ill-health to protracted grief or anxiety. The cases have been far too numerous to be accounted for as mere coincidences."—Dr. Murchison.

HEREDITY

19. "Again traditional notions about hereditary influences get in their deadly work, derange the functions of the body, and work havoc to our health, happiness, and usefulness."[1]

Professor A. Ford says:

During the summer of 1891 I met an attendant K. from Wurtemburg while I was lecturing at Zurich, who had constant headaches for two years after a severe pneumonia. The physician there told him these headaches would never leave him, as they were an inheritance from his father; and he had never lost them, always feeling a dull pressure on the head. This showed the two years' headache was nothing else than the result of an unconscious suggestion of the physician. The man had only had the most temporary headaches before. I then told him definitely that headaches were not an inheritance, and could easily be cured. Since then (four months) the chronic headache has disappeared. This case, he continues, seems to be very instructive because it shows how easily physicians, without knowing it, can produce sickness by pessimistic prophecies, by anxious looks or words. Thus are diseases suggested (unconsciously) by the physician.[2]

HEREDITY CAN BE OVERCOME

Waldstein says,[3]

That the law so deduced should also condemn the offspring to the vices of the parent, and so lead to the assumption that all interference will be of no avail, that progressive degeneration is a fatal consequence of ancestral sins, are conclusions by no means sufficiently established; they are indeed carelessly asserted in most cases where other explanations are wanting.

Nay, more than this, what is often called heredity is simply the expression of a subconscious-self, the beginnings of which can be traced to early childhood, when the actions of the parents and their example are subconsciously perceived, and, by their constant repetition, form fundamental impressions which make up a great part of the memory.[4]

As Burbank has said: "Heredity means much; but what is heredity? Not some hideous ancestral

[1]For conclusions most recently arrived at through scientific research to the effect that heredity can be overcome see chapters 9, 10, 11, 12, 13 and 14 of "The Psychology of Success" and other references to heredity in this series.

[2]Prof. A. Ford, American Journal of Psychology, vol. IV, p. 4.

[3]The Subconscious Self. Page 18.

[4]See Psychology of Success by the author, chapters on Heredity and Environment.

spectre, forever crossing the path of a human being. Heredity is merely the sum of all the effects of all the environments of all past generations on the responsive ever-moving life forces. Heredity is merely racial memory, and is no more to be feared than is your own individual memory."

In Mind, Religion and Health, Robert MacDonald makes the following comments:

No heredity has as much power actually as have we potentially. No man need remain for two consecutive hours in the clutch of moral heredity anyway. Only a weakened nerve condition is handed down, which condition can readily be overcome by strong suggestions and self-control.

"False beliefs have the power conferred upon them by heredity and habit, but they can be cast out by the power of the Spirit. The truth shall make us free."

In other words change your mind. Kick the kinks out of your mind and see the wonderful effects which follow.

UNHAPPINESS

20. So any kind of an experience in life that may bring about a state of unhappiness may have caused the sickness.

FATIGUE

21. The patient who is always analyzing himself for this, that, or the other trouble, to discover if he suffer from any one of various diseases, sometimes becomes obsessed by the idea of fatigue, that he must not overdo, that he is afraid each little turn of the hand or twist of the wrist will give him a backset, or undermine his constitution.

In this state of weakened synthesis, the most unstable psychical elements develop. All the principal neurasthenic symptons, such as fatigue, fleeting pains, headache, sleeplessness, sense of muscular weakness, can be explained on a psychological basis.

MORBID SELF-ANALYSIS

22. Cariot in Abnormal Psychology gives at length the conditions following morbid self-analysis.

The most striking point about the neurasthenic is his introspection, his continual morbid self-analysis. Only under the stress of intense emotions does the neurasthenic forget himself. The personality has become changed. Interest in things about him is lost, he feels broken up, depressed, anxious, cannot control his thoughts or feelings. The mental state of neurasthenia and its effect on the personality can perhaps best be conveyed by the following extracts from the letter of a highly intelligent patient:

"I found an excessive self-consciousness, extreme sensitiveness, that showed itself in a way I could neither understand nor overcome. It seemed to me the fear and apprehension with which I had lived and suffered so long had persisted. The way in which this fear was manifested was exceedingly trying, humiliating, and perplexing to me. Most unexpectedly a fear of some one with whom I was associated would seize me, not necessarily a person whom I disliked, but most often it would be some one for whom I felt the greatest respect, and even affection. This fear would become a veritable panic and would seem to take possession of me, enchaining my mind, body, and soul, making me helpless. I could not act out my real self, and found it impossible to express myself naturally, either by word or act, and internally I suffered intensely. Often the nervous agitation would be so great that I would be weak and even sore from its effects. As a rule I resisted this strange intangible influence, with all the energy of my being, but it was very seldom I was able to overcome it. As a rule it baffled me, and when I felt I had done all I could and failed, I would simply leave the place and person, feeling myself conquered by an unseen, unreal, evil force, outside, apparently, of myself. Under this malign influence I lost my sense of the proportion of things; this awful, diseased imagination assumed such a mountainous size in my thoughts and life, at times all else was secondary to it."

After a recovery through educational methods, the condition is described as follows:

"It would almost seem as though I were describing another person. My old self seems so far away and the old periods of depression and agony are like a bad dream from which I have awakened. The old sense of unreality and the feeling that I was alone, an exception to the rest of humanity, is a thing of the past. Now I found the old, morbid, dismal thoughts and habits which had become automatic and thoughtless, had been replaced by exactly the opposite thoughts and habits, and these are becoming more and more automatic and thoughtless."

IT'S UP TO YOU

It's a big man who will own up to his faults, despite the fact that the Scripture says "none are perfect, no not one." It seems to be imbedded in the consciousness of humans to want to appear before their fellows better than they really are. When we are struggling with ourselves as to whether we shall own up to our fault, it may be well to remember that the fellow next to you, although he may not admit it, is just as guilty of some form of negative thinking, inharmonious conditions or pessimism as you are. If the great Master were to meet any crowd of modern individuals and were again to say, "Let him that is without sin among you cast the first stone," all would leave as quietly and as sheepishly as they did two thousand years ago in the little town of Palestine.

If you want to be healed, never mind whether the other fellow is going to unburden his soul, confess his faults, acknowledge his wrong doing and face conditions as they are, or not. Let him attend to that. It's for you to settle your own problem. No one but yourself can decide whether you will be healed or not. The power's within. As your faith is, so be it unto you; and remember, "he that ruleth his spirit is better than he that taketh a city."

WHAT YOU MUST DO

It is hard to conquer self. One of the difficult things with most of us is that we cannot face things as they are. It's like going to the dentist. We want to put it off another day. We must learn to face life courageously, to control our emotions, "to react more courageously to the stresses and trials of existence," we must in short, stop trying to flee from the reality, our shortcomings, face them as they are and conquer. This is about the hardest thing in life to do.

"The formula to be applied in effecting a mental cure is not one of affirmation to stave off disease,

poverty, suffering, and death; but one of investigation to see what is wrong in our mode of living as a whole. For the question is, whatever you may chance to believe, what are you doing? Are you sensuous, self-indulgent, addicted to smoking and drinking? Are you living a highstrung, artificial life? If so, there is no sure method of reform except through reform of your life altogether."

A good lady in one of my healing classes asked me if I could tell her what was the cause of her sickness. I answered: "Yes." She then asked, "Is it negative thinking?" to which I responded, "Yes, and more than that, and you know it."

Three days in succession she kept asking me the same thing—namely, why she was sick, "Is it negative thinking?" and I always replied: "Yes, more than that, and you know it."

She had been trying to work me to furnish some excuse for the particular kind of wrong thinking she delighted in entertaining. She no doubt, turned over in her mind the thought that if I would only say it is negative thinking it would give her an excuse to continue holding the real thought which made her sick, namely—a grudge.

The fourth day she came to class, her face radiant, and her eyes beaming. When I asked the class if any had found their "kink," she testified that when she was asking me if it was negative thinking that occasioned her sickness she knew down in her heart the real cause and when I would not coddle her in nursing false ideas that it was merely "negative thinking," she was woman enough to recognize the kink and told the class that she had held a grudge against a brother for twenty-two years and now that she had let go, "cleaned" her mind and got out the kink, every bit of pain had left her and she was a new woman.

If a fellow needs a mental housecleaning, no one can wield the kink eradicator broom and brush out the wrinkles but the patient himself.

Nobody can kick the kinks out of our minds except ourselves. Others may help us—they may point the way, but the final kick that kicks the kinks out must be directed by the patient himself.

FINDING THE KINKS THE SECOND THING

The **second thing** which might have caused your sickness is negative thinking of some sort. You may run through the whole category of negative and inharmonious thinking; it may be that you have been self-conscious, that you have played upon the mental harp-strings of self-pity, until the human body has become out of tune. Or perhaps you have been extremely critical; you have criticized your neighbors, companions, friends and everybody. You have lived in the realm of criticism—or perhaps you have had other emotional and temperamental experiences of the negative kind, such as jealousy, hatred, envy, anger, fear, temper, etc. By entertaining these thoughts, whether it was one year ago or ten, twenty or thirty years ago—the length of time does not matter—you poisoned your blood.

When your body became weakened or your vitality lowered by exertion, overwork, worry or expenditure of nervous energy, this work or negative thinking brought about a ruinous, poisonous chemicalization of the blood which got in its deadly effect and sickness followed.

You will recall that your sickness began to manifest itself either at the time of your trouble or when your physical strength was impaired or your vitality lowered.

WORRY

23. The **"big three"** negative attitudes which cause sickness, beyond a shadow of a question, are worry, fear and selfishness.

A person worries because he fears something—fears poverty, fears misfortune, calamity, loss, accident, reverses, failure, sickness, old age, hell or damnation.

We worry because we fear one or more of such things.*

No one can worry if he has the right conception of God**, life and man.

Worry is the direct off-shoot of a wrong conception of God, but a full discussion of this will be found elsewhere in this volume.

If a person worries, he is just as big an offender against the laws of health as one who holds a murderous thought; worry has as much of the "sting of the serpent" for making one sick as jealousy or murder.

If you are a worrier and this has caused your sickness, it is either change your mind and be well, or continue to worry and nurse your sickness.

Many physicians say "the people are living too fast" and "that worry and not work is killing thousands."

THE JUMBO TWINS

Fear and worry are twins. If we had no fear, we would never worry. This deadly couple reap an annual harvest of victims which will never be recorded in the undertakers' journals or in the doctors' reports. They work their deadly evil "spells" on thousands of tormented people who have not yet come to the realization that in themselves lies the power by which they may be liberated—people who are so far out of touch with the deep secrets of life and being that it seems often an almost impossible task to give them harmony and freedom. And yet, if you will substitute in place of the recognition of the fact that fear dogs your footsteps and torments your actions, the positive belief that all things are working together for one's good, and that in an orderly world where God reigns, there can be nothing to

*See "Applied Psychology and Scientific Living," by the author—chapters on "Fear" and "Applied Psychology—What It Is." Also see "Practical Psychology and Sex Life"—chapter on "How to Overcome Worry."

**See "What is God," by the author, and chapter on the "Subconscious Mind," in "Applied Psychology and Scientific Living," of this series.

worry about, great and wonderful results—aye, immediate results for health are obtained.*

Very, very often the simple realization that fear has been the cause of your sickness, immediately makes one well. It may be that you will have to find out in your own mind what specific kind of fear this may be. It may be fear of sickness, fear of hereditary diseases, fear of losing one's position, fear of inability to meet one's obligations, fear of loss of love, fear of future calamity—accident, earthquake or danger—fear of this life or the future, fear of children not being grateful or life's companion being untrue. Fright, panic or shock, in short, any kind of a fear may make one sick, and the moment one realizes this particular and specific fear, it is like letting a lid off of the teakettle that is at boiling point—the steam escapes and no harm is done—health follows at once.

It requires not only a germ to produce disease, but also a favorable soil in which it may grow. Worry produces just that condition of mind and body most favorable to the growth and development of all the vicious diseases which prey upon the mind and destroy the body.

TRIVIAL THINGS

24. Many people can stand the greatest sorrows and the greatest disappointments and the greatest blows from the "hand of Fate" like a soldier, never cringing, never batting an eye, stoical to the nth degree when the great storms of life assail, and yet become like a "reed shaken in the wind" over the petty trifles of life. There are more people who fuss and fume over the non-essentials, over the unnecessary trifles than who go under the current of life because of the tremendous storms which blow.

Take stock; analyze yourself. Are you a worrier over the little things? Are you a fusser? Are you upset easily? Will an apparently unfriendly glance

*See how to overcome worry, "Practical Psychology and Sex Life," Vol. III, in "Fundamentals of Practical Psychology."

from some one touch you to the quick? Are you wrought up to the fighting pitch of envy because your husband or wife happens to look at some one else? Are you gangrened by jealousy—by a trivial little something that another would pay no attention to?

The great elephant, the mammoth of the jungle, with all of his majesty and strength and power, quakes and shivers at the sight of a little mouse. The mouse might run up his trunk, so his instinct tells him, and he begins to attract a whole bed of mice to him because of the little friendly neighbor. So many a little, harmless, "mousy" envy, just a wee little trifling nothing, may be the spark which ignites your emotion and in turn makes you sick.

"It is not necessary or desirable to get out of touch with reality by denying difficulties that exist. The logical thing to do is to try to overcome the cause of the trouble. The energy spent in doing this wholeheartedly will prevent morbid introspection, and at the same time will often solve the problems that beset us."

"There is only just so much energy and if it is used up in worrying and other destructive emotions there will be nothing left for constructive thinking."

ANXIETY

25. Respecting **Atheroma**, Clifford Allbutt says he knew a young man whose pulse tracing for twelve months during severe anxiety showed increased tension.

The same ideas are echoed by Fisher and Fisk: "It would seem that incessant, even if mild, worry is more exhausting than occasional fits of intense anger or fright or overexcitement, just as we waste more water from a spigot left slightly open all the time than from one which is alternately closed and wide open. Worry, if unceasing, will often drain away the largest store of nervous energy." On page 110 of the same book we read: "A curious fact is that strong emotion may lead to a great increase in the sugar of the blood, sometimes enough to cause its appearance in the urine as though the person had diabetes."

EVIL EFFECTS OF MORBID STATES

Dr. Lys speaks of both apoplexy and anaemic bruits, occurring during mental anxiety, as being caused by arterial tension, also of many cases of atheroma where no cause is known but some mental disorder.[1]

Also of cardiac dilatation in young people, which may be due to palpitation in the increased vascular tension, arising from mental causes.[2]

He further says: "In every case of Graves' disease (exophthalmic goitre) there is a morbid mental state of constant character which precedes its development and consists of depression with extreme irritability."[3]

The normal functioning of the body is automatic, and needs little or no attention. The pinna or tip of the ear is the healthiest part of the body, and the one to which we give the least concern. Anxiety about any part of the body is followed by some disturbance of its functioning. Hence the Scriptural injunction: "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?"

Somewhere I found this:

Worry is waste, and nothing else. It is the mental coddling of the emotion of fear. We are afraid of something, and against our will we hug the thought of disaster. Throughout the process, there is a drain of energy, which is a complete loss. I knew a man of splendid vitality who lost a large fortune in California land speculation. He worried. Within six months, he was dead from a cancer. I knew a man who, caught in an effort to corner wheat, lost his wealth. He worried. Within six months, he was dead from cancer. I have known of many similar cases. It is far from my purpose to claim that worry is the sole cause of cancer, or even that it is the direct cause in any case. But it is certain that the effects of worry induce a weakened physical condition that easily becomes the prey of disease. The injury to the mind is no less.

* * * * *

It is not to be repressed, so that it may continue its work of destruction in secret, but it is to be faced, and its causes

[1]Dr. Lys, Lancet, 1892, Vol. 1, page 904.
[2]Ibid.
[3]Ibid. Page 905.

closely scrutinized. The examination should never be delayed. If it is, the waste of force by worry will interfere with right judgment. Consideration should be given fully and at the earliest possible moment. After a survey of all the facts, a study of all the questions involved, a decision should be made. Then, the matter should be dismissed from the mind. Why not? When one has given his best possible thought to a subject, there can be no advantage in a miserable, ineffective view, with anxiety running in a circle, wearing a rut in the mind, scattering energy as it goes. Whatever the occasion for worry, first consider it as calmly as may be in all its aspects; then decide what is to be done; then dismiss the matter, until the time comes for action.*

RELAX

"If you are ill, down and out, blue and pessimistic, get the habit of completely relaxing your physical body, and then silently giving to this unseen chemist, your subconscious mind, directions to put your body in perfect health during the night, to attend to any organ that may be out of alignment, to put it back again, to repair it, to carry extra nutrition to it; fill your inner self deliberately with sunshine thoughts, with joy that you are alive and have friends, with love for the world in which you live; deliberately cast all bad thoughts upon the rubbish heap and fill your mind with noble, kindly, uplifting thoughts, and in less than six months, often in a few days or weeks, you will find a decided improvement in your physical condition, and if you persist in living and thinking thus, you will find health and happiness and prosperity to be yours in superabundance."—*J. D. O. Powers.*

OVER CARE

26. Perhaps it has been over solicitude or care for yourself, children, family or others. One can auto poison one's self through contact with these dragons of wrong thinking just as auto poisoning

*How to overcome worry in a most practical and easy way is outlined in "Practical Psychology and Sex Life," by the author. It is as impossible to follow the simple rules therein laid down for avoiding worry and yet continue to worry as it is for water and oil to mix.

can be effected through the agency of any of the emotional and negative states.

CANCER

"Numerous medical authorities report that cases of cancer, especially of uterine cancer or cancer of the breast, have their origin in mental anxiety."

DOUBT

27. A man who persists in such emotions as doubt and worry, not only is depressed within but almost anyone can read his plight in his actions and looks. Let him change from doubt and worry to confidence and faith, and these positive right emotions will restore the chemical condition of the body to normal.

FRETTING

28. The fellow who worries a whole lot usually does a heap of fretting, and the one who spends a heap of his time fretting, is the one who in time is going to have a heap of sickness one way or the other. Get rid of worry, and there won't be much trouble with fretting.*

IMAGINARY TROUBLES

Wm. S. Sadler somewhere tells the story that:

29. We recently saw a picture which greatly impressed us concerning the uselessness of worry. It was a picture of an old man, bent in form, sad of expression, suggestive of a life filled with perplexities and anxiety; and underneath the picture was this statement: "I am an old man and have had many troubles—most of which never happened."

This speaks volumes and volumes, psychologically and otherwise. There are oodles of people who are sick over imaginary troubles. If that be the cause of sickness, nothing in the world can make you well until you get the "imaginary" troubles out of your mind.

*How to overcome worry. See "Practical Psychology and Sex Life," by the author.

DON'T CROSS BRIDGES BEFORE YOU GET TO THEM

30. Someone has said that more than nine-tenths of the ills of life are occasioned by anxiety—thinking about effects that never happen. Neither the things over which they worry, nor the anxiety do exist except in thought. Then if that thought is put out of mind or destroyed, those ills disappear forever. This is the secret—the cure pointed out in Psycho-analysis, and it is the purpose of this book to show you how to effect the cure.

IRASCIBILITY

31. If complaining and worry can make one sick, what in the world can irascibility do?—send out an S. O. S. call for the nearest undertaker to come on the fly with a ready made shroud, decorated coffin and the necessary pall bearers to hustle him into his last resting place.

If the complainer ought to change his mind, what do you think the irascible one should do?

Cleanse it! Cleanse it! Kick the kinks out of the back door and do it in a hurry.

THE HARDEST JOB OF ALL

The most difficult part of our healing is to attain to that frame of mind where we are willing to dig up the roots of wrong thinking and throw them into the ash can of forgetfulness. This is the hardest job of all.

For instance, I had in one of my healing classes a woman who had been sick for more than thirty years. When we were trying to have the class members tell us what was their "kink" she said that her eye trouble came from scarlet fever. Being a student of character analysis, I knew she was evading the real truth, though perhaps not intentionally to fool me. As quick as a flash I told her, "That's not your

kink." I came back at her so quickly that she gasped for breath. She said, "What then is it?" I replied, "You know and if you want me, I will tell you before the class is over." Again she said, "My ailment comes from scarlet fever," making her last defense, but she spoke in such a timid way and with such indecision that I knew she would soon be true to herself.

Two days afterward she told the class that one of her brothers had wronged her and she had been unable to forgive him. When she finally made up her mind to dig up the old revenge root of twenty years' growth, she instantly became well and told the class that she felt so happy and so light-hearted that she could walk on air.

The biggest achievement in mental healing is to dig up our wrong thinking.

FEAR

32. Fear is the cause of more sickness than any other known thing.

A hundred authorities have called fear man's worst enemy.*

Your fear may be of darkness, probably due to a fright or a scare that you had in early childhood—fear of an open space, or fear of a small room, due to some shock that you received through an open field or in a small place. **In Practical Psychology and Sex Life** I have devoted one whole chapter to discussion of fear of darkness and how to overcome it.

Fear of losing your health, or fear of losing your position, fear of people not understanding you, or fear of making trouble for someone else, fear of the day of judgment and the after life or fear of death itself.

There is nothing to fear in the day of judgment nor is there anything to fear in death. But while you are filled with fear you are filled with poison—and this poison may fill you with sickness.

*See "Applied Psychology and Scientific Living" by the author under "Fear."

It is a well established fact that emotion affects the secretions of the body, borne out by actual chemical test. Such emotions as anger and fear or, in fact, any highly emotional negative state changes the alkalines to acids and acids to alkalines. So, just as these wrong emotions change the character of the secretions of the body, the right kind of emotions build up, strengthen and give the correct chemicalization to the tissues and fluids of the body.

Fear tends to produce the thing it is afraid of.

FEAR AND DISEASE

Winchell Walker, in "Make Yourself What You Will," writes to this effect:

The emotion of pain is so closely connected with fear that it is well to discuss it here. All psychologists declare that pain is an emotion just as surely as are joy and sadness. While most pains are nature's signals for rest, it is possible that pain may be purely the memory of ancestral fear. Something stimulates a cave-man complex down in the subconscious and it becomes active and tries to assert itself.

"Many of our emotions," says Halleck, "rise from a plurality of causes, some of which may have been operative in our ancestry ages ago." We have the blues sometimes without any definite or adequate cause, on the other hand, we may experience a sudden uprush of hope and happiness which is entirely incomprehensible to us. There is no reason, so far as we can discover for either the depression or the joy. Just so a pain may arise, say, in your heart, without any definite cause, or without bespeaking a dangerous condition in that organ. The pain may mean that the nerves have perceived a situation, which in ancestral experience was one of danger, and this danger is reported to the brain and the memory of the ancestral pain is revived, though the state of your own heart is normal. This "association mechanism" as it is called, tends to survive when the necessity for it has passed, and it may be set in motion by false stimulus.

So again is the fact demonstrated that your trouble is mental—never mind what the diagnosticians say.

We are surrounded by fear, fear of the influences of others, fear of poverty, fear of germs, fear of bacteria, fear of the outcome of a business or social deal, fear of a rainy day, loss of position, fear of man, God and the devil and yet there is nothing in the world to fear for God is love and where love is

there can be no devil and there can be no hell. The only devil in the world is the devil of our own thinking and the only hell there could possibly be in a universe where God, the spirit of love dwells, is the hell in our mind. **Hell is a state of mind.**

WITH GOD NO HELL

No harm can lurk where God is found,
For health and peace adorn His reign;
He dwells triumphant all around,
In sea and sky, on mount and plain
And not an atom moves in space
But forms a part of His vast soul;
In every mind, on every place,
His gifts abundantly unroll.

His spirit fills each crevice tight,
No room is left for aught but Him;
And all the bowl of shade and light
He floods resplendent to the brim.
In you, in me, in all, His waves
Of healing love sublimely dwell;
And each from hate and torment saves,
For God crowds out the doom of Hell!

——D. V. B.

Fear is the great cause of disease. Fear acts as a poison upon the physical system, and its effects are manifest in many directions. Remove fear and you have removed the cause of the trouble, and the symptoms will gradually disappear.

"Fear will so dry the throat that dry rice cannot be swallowed. This is a test in India for the detection of a murderer. The suspected man is brought forward and given a handful of dry rice to swallow. If he can do this he is innocent. If he cannot he is guilty, fear having dried up his mouth."—*Alfred T. Schofield, M. D.*

Sir Thomas Watson records a case of jaundice occurring in an unmarried woman when she discovered she was with child.

"A young woman witnessing the lancing of an abscess in the axilla immediately felt pain in that region, followed by inflammation. Dr. Marmise of Bordeaux tells us of a lady's maid who, when the surgeon put his lancet into her mistress's arm to bleed her, felt the prick in her own arm, and shortly after there appeared a bruise at the spot."*

"On occasion paralysis has been brought about through fear, as in an instance recorded in the Medical Times many years ago. A man charged two relatives with assault, and summoned his own father as a witness. The mother of the prisoners, exasperated at the prospect of their being sent to prison on the evidence of her relative, gave expression to her feelings in malediction, praying that when the old man left the witness box he might be paralyzed; and paralyzed he was accordingly, and had to be taken to the hospital."**

Dr. Edwin Ash (M.D.), in "Mental Self-Help," says: "With regard to other emotional states I have myself come across many instances of severe derangement of health which have been directly traceable to mental depression, worry or anxiety. I have seen severe and intractable anaemia attack previously strong individuals who had had to face prolonged worry about business or private affairs, and I have watched tuberculosis spring into terrible activity in persons mentally depressed from various causes. I have had to deal with many cases of paralysis certainly due to faulty action of the mind (neuromimesis), as well as instances of continuous tremblings, ticklings, and tremors of mental origin, and cured them by mental treatment. I have not infrequently seen extensive skin disease follow mental strain or shock—notably eczema, urticaria, and herpes (shingles). On one occasion I saw an artisan who had been worried to distraction through loss of employment, and in whom that remarkable disease of the skin known as dermatitis herpetiforme rapidly developed."

Or morbid fears springing from anxiety may be traced to the damming up of the libido (unsatisfaction of sex hunger).†

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*Hack Tuke, Mind and Body.
**Vide Medical Times, May 25, 1868.
†See Third Reason Why People Are Sick. Suppressed Thoughts or Emotions, in this volume.

WE GET WHAT WE FEAR

"The 'surest' way to be attacked with an infectious disease is to be afraid of it, whilst the physician under like circumstances is very rarely attacked. Lively fear and the thought of sickness is of itself sufficient to cause the same."*

"Emotion causes epilepsy, diabetes, jaundice, urticaria, rachalgia, paralysis, boils, cancer, gastric diseases, retention of urine, granular kidney, anasarca, and in various medical papers cases of each of these are recorded."

Dr. Hack Tuke in his famous and authoritative work on the influence of the mind over the body, cites many cases of paralysis, jaundice, decay of the teeth, uterine troubles, erysipelas, eczema and a nervous skin disease have been caused by a variety of mental states induced by fear.

Dr. Southworth says:

If mental states can change the various secretions of the body, making them poisonous (for example, the saliva and the milk in the human breast, under the influence of anger, worry, or fear) could it not also be productive of disease through imperfect or non-elimination? Is it improbable that fear, which is a greater negative force than anger, may produce the results as indicated?

"The ancient Buddhists taught that anger and fear thought are the twin devils of the emotional kingdom. They held that anger is the 'burning passion'; and that fear thought is the 'freezing passion'; each destroying in the end, the one by burning up, the other by freezing up. They held that the man who met, conquered, and mastered these twin-devils was free to enter upon the path of mastery which leads to the land of freedom."

FEAR AND INSANITY

Dr. John E. Donley, Physician for Nervous Diseases, St. Joseph's Hospital, Providence, R. I., who uses psycho-therapeutics in his medical practice, has had many restorations to health, akin to those in

*Ed. V. Hartmann, Philosophy of the Unconscious, Vol. I, p. 181.

my own experience and teaching. Here is a typical case as presented by Dr. Donley:

A young woman, by occupation a stenographer, complained of an obsession which took the form of a more or less troublesome fear of insanity. She was conscious that her intellectual activity was practically normal, because she was engaged daily in an exacting profession, which she carried out with complete success. However, this fear of insanity, while not painfully imperative, was, nevertheless, present on occasion as a disturbing under-current in her mind. She did not appreciate the origin of her fear until it was disclosed to her as follows: About two years previously, while sitting in her room one night, she was locked in by another woman in the house who was mentally unbalanced. Being unable to release herself she spent something over an hour in dread of what might happen to her should the woman return and attempt to enter her room. As a matter of fact, nothing of this sort occurred, for she was released from her confinement by another dweller in the same house. Naturally, she was very much upset, and from that time until she came under observation, suffered from this disquieting fear of insanity. It was not difficult to trace the origin of the obsessive complex. Psychologically, it was merely the persistence in her mind of the memory of her former experience, bereft of its characteristics as a memory. There had thus arisen an obsessive complex which functioned automatically and appeared in consciousness as a present fear of mental disease. By means of persuasion and explanation, the whole matter was explained to her, and in the course of about four weeks she found her fear gradually fading until eventually she had substituted a complete understanding of the situation for her obsession, and this brought about its ultimate removal. (From Psychotherapeutics.)

HANDS OFF

"Sadler well says: 'Man can live at the equator or exist at the poles. He can eat almost anything and everything, but he cannot long stand self-contemplation. The human mind can accomplish wonders in the way of work, but it is soon wrecked when directed into the channels of worry.'

"In other words, hands off—or rather, minds off. Don't get ideas that make you think about your body. The surest way to disarrange any function of the body is to think about it, especially to worry about it, to be pessimistic or blue about it. It is a stout heart that will not change its beat with a fre-

quent finger on the pulse, and a hearty stomach that will not 'act up' if you get to thinking about it or fretting about what you eat. Take no anxious thought if you would be well and keep well. Know enough about your body to give it good suggestions and to counteract false ones; use common sense and eat scientifically, and then forget all about it; the unseen chemist will attend to digestion and repair health; that is his job."—*J. D. O. Powers.*

Thousands of suffering souls are held today by the chains of imaginary bondage. They have no real physical disease. Their ailment is in reality a spiritual infirmity. They might go free at any time, but they do not know it; they will not believe it. These prisoners of despair are held securely in their prisonhouse of doubt, by force of habit. They are very much like the elephant in Central Park, New York City, which had stood in one spot for many years, shackled with heavy chains. He had never left his tracks except when he had been unfastened and led away by his keepers. One day it occurred to them to remove the fetters from his legs in order to see if he would leave his place. After the beast was freed from his shackles, he steadfastly refused to move; even after he was allowed to become exceedingly hungry, and when food was placed a few inches beyond his reach, he stood in his tracks swaying from side to side and trumpeting loudly, but not a step did the huge beast take toward the food.

The elephant was free, but he did not know it; therefore, he stood there in his old place just as securely bound by the chains of his own mind as if the steel bands were about him as of old. And so it is with humanity; altogether too many of us are like unto the elephant. We are absolutely free today, but not realizing or not believing the glorious fact—not having faith and courage enough to step out into our mental freedom and begin to enjoy our spiritual liberty—like the elephant, we stand in the place of habit-bondage and bitterly mourn our terrible fate. We are not surprised when an elephant behaves in this way; but it ought to be a cause for great astonishment that intelligent men and women, sons and daughters of God, will allow themselves to be held down by fictitious bondage and bound down by a mere "spirit of infirmity."—*The Psychology of Faith and Fear by William S. Sadler, M.D., McClurg Co., Chicago, Ill., Publisher.*

Physicians and nurses do not ordinarily take diseases, because they keep their minds free from fear and observe hygienic laws.

Every negative thought creates within the individual a poisonous chemicalization in the blood, which of course, is pumped into every part of the body—into every cell, atom, molecule and electron.

The science of this is so apparent now that in these laboratories we are able to tell exactly what kind of an emotional state a man is in by analyzing the spittle created at that time. Each negative thought has its particular kind of poison—hate creates one kind of poison, envy another, grief another, etc., etc., etc.

For scientific understanding of the poisonous effect of negative thinking upon the body, how pain and disease follow, see chapters "The Chemistry of Thought" and "Vibration" in "Applied Psychology and Scientific Living" in this series.

RELIGIOUS FEAR

33. A well-known authority in both medicine and mental science, has well said: "It is not uncommon to be told by persons who are sick of soul that they are damned and lost spiritually. They realize their own deficiencies and apply to themselves the harsh rule of some sectarian religion, and become victims of the self-suggestions that they are beyond all hope of help either in this world or the next. As I always point out, they have not the slightest authority for condemning any human creature to lasting misery in any world, and certainly not the right of self-trial and condemnation of their own personalities in this world. The morbid thoroughness of some of these unhappy persons would be ludicrous were it not so cruel, and likely to be so tragic in its consequences. The morbid outlook that leads to religious insanity is commonly one that has minimized the great message of Hope which is to be found always in the highest expressions of spiritual teaching."

THE CAUSE OF IT ALL

"Professor Mosso claims that fear causes St. Vitus dance, scurvy, epilepsy, etc.

"Many writers have gone so far as to claim that fear, in some form or degree is at the bottom of all physical complaints or diseases, directly or indirectly, and making allowance for over-claim, it looks as if there was much truth in the statement."

To sum up—FEAR:

Makes miserable our outlook;
Depresses the circulation—and organic functions generally;
Hinders life processes;
Opens the way to disease;
Hinders recovery—obstructs the action of physical remedies.

CONFIDENCE AND COURAGE, on the other hand—

Brighten our outlook;
Quicken the circulation and all the vital processes of the body;
Strengthen our defenses against disease;
Favor recovery and help the action of all remedies.

"Perfect love casteth out fear."

"Since Fear is the primary cause of most diseases, Love must be the all-potent remedy. Any System of Cure that does not have this law incorporated in its Basic Principles cannot be a success. The ingenuity of man may be taxed to the uttermost to devise helpful methods to kindle into flame the latent Love which has an abiding place in every heart; but when that love-flame breaks out, all darkness and disorder disappear and Health and Forgiveness reign."

Formulas will be found in the back of this book.

TO HELP THE RELIGIOUS

If the reader has had any kind of religious training, it is well to inspire his healing power within by the religious faith he has. For after all the biggest word in the lexicon of healing is faith. If your religion can inspire your faith in yourself, in the power within, in the great God spirit to heal, by all means develop your religious faith.

"There can be little doubt that in the battle against fear, religious faith is the master weapon, even as Paul wrote: 'Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.' " (Eph. VI:16.)

William S. Sadler in "The Psychology of Faith and Fear,"* writes as follows:

"Many earnest and honest souls have such constant wrestlings with the doubt of the forgiveness of their sins, or they live in such incessant fear of death and eternal damnation, that the mind is held in constant bondage to these insistent and oppressive thoughts, and all this must inevitably result in the production of a chronic state of worry.

* * * * *

"Still other sincere persons are suffering from the results of their own misguided zeal. They voluntarily possess themselves of such extraordinary burdens for the salvation of the souls of their fellowmen, that they, in a measure, actually assume the worry and responsibility of the world's Savior; and, as a result, their brains are overburdened, and their souls are crushed beneath the weight of this constant worry and anxiety for the welfare of their fellows.

* * * * *

"Religious hope of the right sort, when sincerely cherished, undoubtedly exercises a positive power toward the prevention of worry. It is an important observation which the author is not alone in making, that, as the so-called old-fashioned religion declines, worry increases. As men and women depart from the simple faith and trust in the fundamental principles of the Christian religion, there is a growing tendency to worry. We sincerely believe that the religion of the soul should be as a bright light shining in a dark place, our guiding star, instead of being perverted into a source of worry, grief, and despondency."

*McClurg & Co., Publishers.

ANGER

34. "The English word Anger is derived from the Latin 'angor,' which means 'Compression of the neck; strangling; from angere, to press together; to choke, especially of the mind; to torture; to vex.'"

When a man becomes angry, to the point that he wants to fight, he will afterwards have a headache or a feeling of lassitude, a loss of appetite, tremulousness, inactive liver: in fact, half of the functions of his body may be halted, irritated or suspended by his anger emotion.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Prov. XVI:32) is a top notch psychological statement whether Solomon ever studied psychology or not.

A fit of anger, or prolonged excitement, is frequently followed by a cold; and the reason is that agitation, in every form, tends to prevent proper digestion and assimilation. Most of the food that is taken at the time, or that has been taken within the last eight hours, will simply become waste matter; and all the starved cells will, in like manner, become waste matter; the system is thus clogged from two sources, and what we call a cold must naturally follow. The system, however, would have been clean and well and properly nourished through and through if there had been no anger or excitement, but harmony and happiness instead.

"He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly." (Prov. XIV:29) and this folly may become illness.

AN ABUNDANCE OF EMOTION

35. When one burns up a tremendous amount of energy, in creating and expending enthusiasm and emotion, he is bound to have a reaction. We cannot go at a lickety-split pace, at top-notch speed, running on all cylinders, day and night, without a reaction.

An overabundance of enthusiasm or emotion may be followed by such a strong swing of the pendulum of reaction, as to sweep to the other extreme, creating a mental condition favorable to the chemicalization for sickness.

Dr. Maurice De Fleury, a distinguished Frenchman, has just written a short scientific treatise in which he advances the interesting theory that every time we become angry our vitality shrinks; and the amount of shrinkage is in proportion to the violence of the outburst. After even the most artfully suppressed signs of bad temper he claims that our vitality becomes lower. The moral of this doctor's treatise, of course, is that we should never allow ourselves to become angry. "Anger is a certain kind of cerebral excitement."

Dr. Edwin L. Ash, the famous English physician, gives his opinion about anger and its effects.

The blood rushes to the face when passions are roused, and the expression "flushed with anger" is familiar to all. Sometimes it leaves the face, driven thence by the sudden contraction of the little blood vessels in the skin, and we have the phrases, "White with rage" and "White-hot temper." Some people become red in face when they are only moderately angry, pale when terribly roused. In addition to these effects in the circulation when anger sways the mind, there is muscular tension, with perhaps distortion of features; whilst in extreme cases it has happened that blood-vessels have burst, the heart stopped beating, or other dire catastrophe overcome the individual who has allowed a passionate storm of this kind to sweep through him unchecked.

ANGER AND DEAFNESS

Professor Ball, of Paris, has recorded the case of a man aged twenty, who, when in perfect health, had a violent quarrel with a relative, in which he worked himself up into a terrible state of anger. On returning home and endeavoring to tell his wife what had happened, he found that he had become stone deaf and unable to speak. This condition lasted some days, but eventually quite cleared up. Thus there is plenty of evidence, apart from the abundant records of everyday life, to the effect that these intensely active mental states can produce serious effects on health, even unto death.

Obviously, then, if great anger can produce such dire results, lesser degrees of the same passion are likely to lead to

regrettable effects on health that are none the less important because they are not so conspicuous. Indeed those who have carefully looked into this matter know that the accumulated results of what may be termed many little angers are frequently as bad as those due to one severe attack of uncontrolled temper, the chief difference being that there is a longer interval before health is noticeably affected. I am constantly warning people against the consequences of "little angers." And it is because so many "little angers" are not recognized as worth attention that they occasion such a lot of illness these days.

Anger-thoughts include those of impatience, revengefulness, hatred, and malice. It is impossible to maintain that harmony which is health whilst constant strains are thrown on the system through thoughts of this kind being allowed full play. Yet the Inner Self must be freed entirely from these adverse elements if the individual is to come into his full inheritance of a sound body sheltering a sound mind. Even righteous anger produces bad results in all except those comparatively few persons who have grasped the principle of mind-training and have had sufficient perseverance to carry them into practical effect.

TANTRUMS

If you are in the habit of going into "tantrums," whether you call your mental infirmity "nerves," or just plain "meanness," quit it. In reality you are serene and gentle, just as your Father is. And it is only through identifying yourself with this real self, and insisting on manifesting its virtues, that you can let go of the old Adam, with his limitations. And so throughout the length and breadth of those sins which lie at the root of stomach trouble, and every other physical infirmity, take time to discover your shortcoming and to begin to remedy it. Then you can go on to the direct treatment of the stomach, assured that you are building health on a foundation that cannot be moved, though the sun and stars should cease to be.

"Many a violent paroxysm of rage has caused apoplexy and death. Grief, long-standing jealousy, and corroding anxiety are responsible for many cases of insanity. Emotion thus kills reason."

FURY

36. When anger reaches a state of rage or advances a few degrees beyond it, it is known as fury. If a person is in a state of rage or a state of volcanic fury, he is shooting enough poison into his system in five minutes to kill a whole litter of guinea pigs. The passion must be subdued, the tempest must be calmed, the emotion controlled, or sickness may continue.

RAGE

37. Perhaps the anger reaches the fever heat of rage which like a flash of lightning creates poison and instantaneously shoots it to every part of the body and at some given time when the body is weakened and the vitality lowered, the poison gets in its deadly work.

The famous surgeon, John Hunter, who suffered from angina pectoris, used to say that his life was in the hands of anyone who roused his temper; a surmise which was borne out by his dramatic death in the board-room of St. George's Hospital; then he was seized with a fatal attack after getting up in a fit of rage to make a denunciatory speech against one of his colleagues. A tragic and remarkable example which deprived the country of one of its greatest surgeons.

Hatred is a false element which possesses no genuine quality and is destitute of principle. Rage, when forced to its final limits, ends in impotence; this proves its native nothingness.

Rage and fury are so akin that the emotion of one is the same as the emotion of the other. Either may make or cause sickness or even death.

There is, I believe, no special sickness arising from these various emotions that will always run true to form. However, there have been tabulated certain diseases that follow certain mental states.

While it may be true that a given sickness will follow certain mental states, yet there may be other sicknesses that also would follow the same mental

state, so when we say that fury and rage are akin and the troubles that follow may be the same, there may, nevertheless, be variations in the character of sickness following these two mental states.

RESENTMENT

38. It may be resentment which is making you sick, keeping you from happiness and neutralizing your success. You can not hold resentment against yourself or entertain any toward someone else, and feel normal physically. One! two! three! Presto! changeo! Change your mind. Push resentment out of the back door and health will enter the front gate.

RIGHTEOUS INDIGNATION

39. The cultured person who would not admit that he is harboring a revenge but who excuses himself with the flimsy subterfuge that he has a right to be angered or to hold a resentment, and the privilege of righteous indignation, is a fellow who may make excuses and try to hang his resentment and his revenge, his spirit of non-forgiving, on the peg of righteous indignation, but that is not going to make him well. A fabrication is a lie no matter what else you may call it. A spade is a spade no matter who may handle it. Revenge is revenge and resentment is resentment no matter who, with apparent culture, grace and dignity may utter the beautiful phrase, "righteous indignation."

You will see that we are calling a spade a spade. We are doing this because as we mentioned above it is the quickest, surest, safest and best way to bring about a healing.

IMPULSE

40. The man who is quick and impulsive generates in a jiffy enough self-poisoning serum within himself to poison a whole family of guinea pigs. However, if he changes as quickly from his impulsive anger or rage to sunshine, smiles or laughter, no harm is done. The optimism offsets the poisonous effect, but should his impulsive sprees be

harbored and nurtured, one of these days the impulsive man is going to know that the wages of impulsive sin is death—sickness.

Should your sickness be caused by impulse, it is absolutely necessary that you keep yourself from acting upon them. When you feel a sudden or unaccountable impulse to do a thing or say a thing under the heat of the moment, stop and assert your positive affirmations, such as "I am master of myself, I am peaceful and calm and at rest in Infinite Love," or

"I will begin today to be the master of myself and conditions. I am the captain of my soul and master of my fate. I know that I have the power within me to surmount any and all obstacles. I will meet all conditions of my life without running away, knowing that there are none which I cannot use for my good."*

INSULT

41. Some people would rather have their face slapped than to suffer a verbal affront. Others would rather have their hand cut off than to be insulted, whether the insult be fancied or real.

An insult can't hurt a fellow unless he allows it to. If you are going to worry about an insult, going to complain about it and going to nurse it, the insult will do you a whole lot of bodily and physical injury, aye, even cause sickness.

After all the result of an insult depends upon your state of mind, just as your general health also depends upon your mind.

STRIFE

Petty Annoyances and Petty Irritations

42. A famous specialist has said:

It is impossible to maintain that harmony which brings health whilst constant strains are thrown on the system through such thoughts being allowed full play.

*These are from "Psychology of Success," Vol. II in this series. For a more complete guide of how to overcome positively all impulses, worries and fear, see "Practical Psychology and Sex Life," Vol. III in this series.

But, apart from these, it is, I repeat, the petty things of life which occasion so much unnecessary fear and worry, that make so many people morbid, that cause so much invalidism and kill so many before their time. In most of the instances in which people allow fear to sway them, careful inquiry will show that fear was groundless, and even when that is not the case, when some explanation is given it will invariably be found that the fear was useless.

PREMATURE RESPONSIBILITY

43. There come times in the lives of human beings when they emerge from the period of childhood and youth and the responsibility of a family or the burdens of adulthood are thrust upon them. True we usually can rise to every occasion but in the strenuous "rise" reserve physical energy very often is drawn upon and the mental strain becomes a fixed habit resulting in disastrous physical effects.

If this be the case a person should take plenty of rest, it may mean that he should put aside all kinds of work and proceed to sleep, sleep, sleep for ten days or more.

Add to this relaxation of various kinds.*

The psychology of peace and poise should be practiced until there is no strain, stress or tension in either the conscious or the subconscious mind.

Plenty of rest in mind and body for a person who has broken down under premature responsibility thrust upon him will work wonders.

PEEVISHNESS

44. Peevishness can become a habit—probably it started from sickness, a period of overwork or overstrain, or just the downright trend of our biological evolution, but, whatever may be the cause of peevishness, we are not to excuse ourselves on the pretext of a cause—excuses will not make us well.

We must face the facts as they are, and if we are peevish, peevishness could cause our sickness, and if peevishness has caused our sickness, we must change our mind before we can hope to be well.

*See chapter on "Relaxation" in "Concentration Made Effective and Easy," by the author.

CYNICISM

45. A person who is always cynical, who always regards with a big question mark the merits of others, who besmirches them with criticism and punctuates every remark with cutting innuendo, sends back into his life the thought which he attempts to send out to others. The sting of his own thoughts poisons him more than it does others.

MALICE

46. Malice is a triple headed demon which can suck the very life blood from its victim, leaving behind as a substitute for the blood stream only the poisons engendered by the evil mood. Flee from malice as you would from the plague.

FALSE PRIDE

47. Of all the things that hurt a man's feelings —if he is inclined to have this failing—false pride is that thing. This is manifested more, I believe, in the ranks of the poor than any where else. Rich people and great people may have pride, but it is not as deep in its emotion as the false pride of the poor man.

The rich man can go into a restaurant and sit on a stool, order his milk and crackers and pay a dime or twenty cents for his lunch, and not blush. He has plenty of money to buy anything he needs, and so when he wants milk and crackers, he gets them. But the poor man who cannot afford to spend much money for his "eats," should he be astride a stool at the counter, eating crackers and milk, he is forever on the lookout if any of his pals or acquaintances are around to see if he has not more money to spend on "eats," than just crackers and milk.

Oh, the suffering of the poor who have false pride! I could fill a volume on this from my own experience.

In those days, when I should have spent money to get something to eat or to buy a shirt, I spent money to get a cane or some foolish personal bar-

nacle, just because the other fellow could see it, and my pride was hurt if I did not have as much show as the next one. I might have had no shirt on my back, but I had a cane in my hand. False pride surely can make anybody sick, if he keeps it up.

There are a few fundamental things a man should be proud of. He should be proud of his manhood, proud of his morality, proud of his integrity, proud of his kindness of heart. Never mind the false pride of show, splash, and ostentation!

EGOTISM

47. After what I have said about false pride, it is not necessary to mention the fact that the fellow who is filled with egotism, is not only a bag of wind as a rule, but he is moreover a bag of poison. It were better for that man had a mill stone been tied around his egotistic mental neck or that it had been given a few twists while he was in the making, than for him to have been encouraged in his blatant egotistic mental climbing, until egotism has poisoned his body.

I am sure that any sensible person knows that all people have ambition and should have ambition, and that conceit is one of the best driving powers to make a man achieve, but when conceit like an overfilled balloon reaches bursting point, then it is time for the man to change this thinking, if egotism has made him sick.

JEALOUSY

48. Of all emotional reactions, there are none which can equal in intensity and destructiveness that known as jealousy. Its manifestations in birds and beasts are so generally recognized that comment concerning its innate character is unnecessary.

Some of the greatest writers in the world on temperament claim that jealousy is the worst mental state anyone can have. A jealous person suffers more to the square inch than any other type. Needless to say then, that there is plenty of poisonous

bile generated in the bosom of a person who is jealous.

Jealousy will upset the entire system, and is one of the most deadly enemies to health, happiness, and success. Victims of jealousy oftentimes lose their health entirely until the cause is removed, and become so demoralized mentally that they commit murder or suicide, or go insane. A standing headline in Paris newspapers is "Drames Passionels" (Tragedies from Passion).

COMPLAINING

49. Just as some people cannot be happy unless they "enjoy" poor health so there are some good folks who are not happy unless they are complaining all of the time.

Continual complaining is as serious an offense against the laws of health as continual worrying.

There is only one thing for such a person to do if he would maintain perfect health, and that is to change his mind.

NAGGING—FAULT-FINDING

50. By the time the reader has reached this point, he knows that all negative thoughts distill poison, and it is not necessary for the author or anybody else to mention what may happen in the body of a person who is continually finding fault or nagging some one else. We might add that many a kind, lovable, sympathetic person becomes sick because of the back-biting, fault-finding and twitting of other people.

Your kink may be that you are so susceptible to the wrong vibrations of naggers and fault-finders that you have become sick.*

IRRITABILITY

51. To know one's tendencies, one's make-up, one's temperament is to know how to forgive. Irritability may be the result of biological bent, sickness, inharmony, conditions in the home, the office

*See chapter on "The Greatest Law of the Universe," "Vibration—What It Is and How to Use It" from "Applied Psychology and Scientific Living," Vol. I in this series.

or the workshop, overwork or overstrain; but whatever may be the cause of irritability, if it be indulged in from time to time the result is just the same—sickness.

By talking to one's subconscious mind, or by the silence as outlined in this work, irritability can be overcome by affirmations just the same as any other mental or physical weakness.

The biggest thing in our healing is to admit our weakness, and the second biggest thing is to be determined that we shall conquer the same.

When Solomon said, "He that ruleth his spirit is better than he that taketh a city," he said more than a steamshovelful, even though centuries ago.

CONTRARINESS

52. Too much cannot be said about the evil effects of a contrary mind both upon the one who entertains such a mental attitude, and those who come in contact or association with him.

Contrariness is a good poison slinger to make one sick.

SPITE

53. A fellow who bites off his nose to spite his face does not hurt anyone else's face but he sure does disfigure his own. That, however, would not be so bad if it ended there. Many a poor rascal goes through life with a handicapped face. But one cannot achieve success, health, and happiness as long as he allows the serpentine venom of spite to lurk in his veins. With every pump of the heart and every beat of the pulse, the poison of spite is tabulated upon the time clock of life. Let the golden god of forgetfulness wind your clock of eternity, then don't forget to lubricate the springs with the oil of infinite love and you defeat Father Time in his effort to hurry you to an untimely grave.

CRITICAL

54. When one mentions the term "critical" he probably in the same breath, thinks of censure if he

does not indeed actually see it. The thoughts are subconscious mental synonyms beyond the shadow of a doubt, and who is man that he should be a judge over any? Perhaps the very individual we censure is the one that we most misunderstand. He should have our love and support rather than our criticism.

If it be self-censure, the sooner we get that out of our mind, the quicker shall we get our healing. We do not get health by self condemnation, self censure or self pity. We get health by taking quite the opposite mental attitude.

55. By adopting the altruistic attitude of mind toward everybody, **by ceasing to blame people,** we rid ourselves of a tremendous load of fret and irritability. In all probability most people are doing as well as they know how, why should we blame anyone for anything? We do not blame the Chinaman for being yellow, or the Negro for being black, why blame the white man for his peccadillos and peculiarities of character?

CENSURE

56. Of course, censure and adverse criticism are so linked up, one with the other, that the same evil effects following upon criticism will follow the censuring mental attitude.

SARCASM

57. Perhaps you have become sarcastic. Indulging this habit builds up within a combination of egotism, false pride, criticism, fault finding and jealousy equal to a Juliet's sleeping potion from the old apothecary shop. It may be the slipperiest thought in all of your mentation and you alone can supply the sand to carry you over the rails of emotionalism.

Just as some people get a sort of self-satisfaction out of criticizing every one, all conditions and things, other people seem to cultivate the spirit of being sarcastic, and are proud of it. This obtains

very often in the ranks of the poorest people. They are very critical of one another and, in their ignorant pride, very sarcastic. The poorer the man is, the less efficient he is, and the smaller degree of manhood he has in him, the more of this sarcastic spirit outcropping does he have, as a rule.

Yet, the very cultured have an infinite capacity for refined sarcasm, as they sweep by in their limousines, glad that they may show their neighbor how it looks to ride in the latest type of high-priced car.

Sarcasm is as deadly as any other emotional thought.

If sarcastic change your thought and you have your healing if you keep it changed.

DICTATORIAL

58. Maybe you are dictatorial, wanting everyone to dance to your fiddling and when someone rebels or is recalcitrant, it upsets you and you storm and play the tyrant. It riles you inside until you boil. Of course sickness may follow these temperamental sprees.

HOMESICKNESS

59. "Darwin has told of the effect of grief upon the physical functioning, particularly upon the circulation. Homesickness is mentioned as apt to derange the proper functioning of the body. Good news will promote digestion; bad news will retard it. A disgusting sight will cause nausea."—Psychic Healing, Yogi Ramacharaka.

The physician has often realized the inefficacy of his treatment unless something would turn the course of his patient's mind. How rapid the recovery when some one from home had come, and he was told that they would return home as soon as he was able to go!

"Did my reader," says Albert B. Olston, "learn nothing more than the effect of unhappy thoughts, of discouraged views, of doubt of recovery, and of

all morbid ideas about himself, and thereby come to avoid such thoughts, he would be well repaid for his efforts in this study. But there is infinitely more than the **don'ts** in store for him who will train his subjective mind to serve him for health and for happiness."

GLOOM

60. Professor Clouston, the internationally famous physician, says that sores in many melancholics will not heal—a most emphatic endorsement of the power of the mind over the body. Professor Clouston could go even farther and say not only that in order for sores to be healed must the mind be changed but that in nearly every condition of sickness, the healing cannot be effected until the mind is changed.

Just as all poisons have their antidote, so do all poisonous thoughts have their antidote—love is an antidote for hate, courage for fear, etc.* The person who is depressed and gloomy, who feels weak and unable to manifest his power, needs joy; the Scripture says: "The joy of the Lord is your strength," and Scripture therein is right.

A DISGUSTING SIGHT

61. A very sensitive, cultured person after coming in contact with or witnessing a disgusting sight and suffering panic, fear, fright, or homesickness in consequence may register upon the delicate, sensitive mental plate of memory such an indelible picture as to cause sickness a short time afterward or many years afterward, the same as any other emotional state may do.

STINGINESS—PARSIMONY

62. Can any one imagine any mental attitude that can bring about a tension, tenseness and a

*"Practical Psychology and Sex Life," Vol. III in this series, by the author.

screwed up, tied-in-a-knot feeling inside of one more quickly than the fellow who is stingy? The very word seems to make one close up and tighten and grab.

A stingy man makes a stingy thought which in turn creates tension in every organ of the body. This impairs circulation because of the extra strain involved in keeping one tense.

IN TOO MUCH OF A HURRY

63. Many a good person who prides himself on not being lazy and is a great worker, is hurried too much about everything. Always in a hurry, hurry, hurry! Such a person burns up more nerve energy in an hour than the calm person does in a week, and when one remembers that our nerve "tone" is a precious thing we ought to conserve and not use up, it is easy to understand how such a person may be sick.

The person who is always in a hurry, always rushing, always dashing, gets a lot of work done today, but he is laid on the shelf tomorrow; laid on the shelf by his own waste of energy.

In younger people you will find that they are able to run at a lickety-split gait for weeks at a time perhaps, and then they are so tired and exhausted that they just have to take and "lay off," and if they are so situated that they are not able to "lay off," they will be laid off anyhow, by nature—laid up in bed—sick. If the rules of life are not learned in the early twenties or thirties, the continuance of this burning up energy characteristic may leave behind it a deadly trail of sickness of various kinds.

From the standpoint of character analysis, the types most often guilty of this waste of energy, are the Muscular and the Thoracic.*

One of the most interesting cases that have come under my notice is that of a woman of international fame who, in her young womanhood, was nervous, fidgety, rundown generally and sick in particular,

*See "Character Analysis, How to Read People at Sight," by David V. Bush and W. Waugh.

had sick headaches, and always something the matter with her. She was always in a hurry—a hurry to clean her house, then after the house was immaculately clean, in a hurry to clean it over again, and then if she could not spend her energy otherwise, she would hurry over the house and clean it again. Then she would hurry to look after the children, hurry to look after her husband's affairs, hurry to do shopping—could not get to the store fast enough, and did not have enough time (in her mind) to do the little shopping she wanted to do—hurried through the store, hurried the clerks, hurried the cash girl, hurried the bundle wrapper, hurried out of the store; hurried across the street, hurried to the street car, and if the street car was not there, she walked up and down, hurrying herself in trying to hurry the street car to get a hurry on itself to hurry her back home again. What for? That she might hurry into the children's nursery, hurry up the preparation for supper, hurry the cook, hurry the food, and while this was being hurried, she hurried around the house to scare up dust, that was not there, out of the rooms, off of mantels and bureaus, off of clothing and carpets.

Always in a hurry!

When she came into an understanding of psychology, and saw herself as psychology sees her, it was one big job, but she conquered and then she began to be peaceful and poised. Of course, she did not succeed in a day or week, or even a month, but after the expiration of some three or four years, this hurry characteristic was completely under her control and every semblance of all of the sickness that she had suffered for so many years, disappeared.

Moral: If your sickness is due to hurry and too much "pep," and too much "get-up" and too much snap and ginger, take a little time for reflection—get quiet, be at peace, develop poise, and sickness will say "good-bye forever."

WHIMS, FANCIES AND WISHES

64. It may be we have peculiar whims or fancies, wishes, or desires which do not just fit into the ordinary routine of life.

OBSESSION

65. The mind may become obsessed, prompted no doubt more by fear or imagination than anything else, with any kind of a false idea. This false idea may be failure, timidity, inefficiency, or any other negative thought. One may easily become so obsessed with this negative thought that his imagination will make it real. Any obsession of a negative character may make one ill.

INDECISION

66. "Obsessions are compulsory ideas, and from these obsessions it is but a step to other peculiar compulsory thoughts, known as mental manias or agitations. Here the mind of the subject swings or oscillates hopelessly between certain given ideas, never reaching a normal mean, but going from one absurd extreme to the other. These unfortunate subjects can never arrive at a final decision or a complete conviction.* Shakespeare's Hamlet is a type of this condition of indecision."

SPITE

67. What's the use of biting off one's own "nose to spite his face," but that is what a good many unpsychological people are continually doing. But it does not get them anywhere on the road to success, to health or to happiness. The quicker they drop this mental attitude, the sooner will they come into their own.

Any successful lawyer can give testimony to the fact that many an unwise, well balanced, successful business man "gets it in" for somebody, perhaps because somebody has accused him wrongfully, and against the advice of his attorney says, "I will go

*See chapters 2, 3, 4, 5, in "Psychology of Success."

to law and fight it. I don't care what it costs me" —giving full rein and license to his mental appetite for spite. And any reputable lawyer would tell that man he is making a mistake, that if he continues he probably will come out of the law suit not only far behind financially, but unsatisfied of his grudge.

The same thing is true in the realm of health. If a man is determined to nurse the vile reptile of spite, irrespective of consequence, the consequences he can well underscore in the Book of Experience will bring him sickness.

It is the same with this as with every other negative emotional state. "Choose this day whom ye will serve" either the devil of grudge nursing, or the health-giving God of forgiving and forgetting.

GRUDGING, UNFORGIVING SPIRIT; DESIRE TO GET EVEN

68. About one of the hardest things in all of the world is for a person who is holding a grudge to forget. Some people would rather go for a lifetime harboring a grudge and carrying, meantime, a poisonous serpent within their bosom before they would bury the hatchet. There is, if this spirit is continued, nothing in store for such a person but sickness.

I suppose that the Great Galilean understood this when his disciple asked him, "Lord, how oft shall my brother sin against me and I shall forgive him, till seven times?" To which the Great Teacher replied, "I say not unto thee, until seven times; but, Until seventy times seven." No Religious Philosopher of the world has made a broader, more comprehensive, more straight from the shoulder explanation of the necessity for overcoming negative thinking.

FORGIVE OR GRUDGE

Jesus clearly taught that forgiveness of sins and the healing of the body went together and were inseparable. Mark 2:5, 11.

FORGIVE

I could fill a dozen volumes with anecdotes of people who have been healed the moment they have let go their old grudge and decided to bury the hatchet—to forgive. There have been numerous instances in our classes of persons who, by forgiving instantly, have put themselves in a channel for health and abundance, and opened the way for affluence as well as happiness.

I shall not take the time to recount stories here except to give added emphasis to this fact by repeating that, the spirit of non-forgiving is one of the most deadly of all poisonous mental attitudes.

REVENGE

69. Of course, unforgiveness is only a more delicate expression of revenge. The person who harbors revenge in his bosom is harboring sickness in his body. Nothing in the world can make him well until he changes his mind. He may take enough medicine to float a battleship, enough medical poison to inoculate a million rattlesnakes, and all the pills and powders in the world from all of the physicians on the planet but, unless he changes his mind the physicians, pills or powders cannot effect a healing.

If mind makes us sick the only way to have a healing is to change our mind, and according to Christian D. Larson, one of the most famous of all authorities in psychology, ninety per cent of our sickness is in our mind.

A woman nearly fifty years of age in one of my classes having curvature of the spine was instantly healed the moment she relaxed in mind and sent out the forgiving thought. It seemed as though some one touched her in the back, and the vertebra instantly seemed to jump back into place.

In one of my classes a person who had held a grudge for many years had turned over in her mind whether she was going to let go or not. She had nursed it as a sweet morsel of revenge these many, many years. She finally reached the place where

she was going to try it anyhow and came up to tell me aside that she was ready to bury the hatchet; but she did not have to tell me. The moment she thought this, she was at least six feet from me, but it seemed as though a ball of fire shot from my shoulder and smashed her squarely in the face, instantly giving her a healing from more than twenty years' sickness.

ONERY DISPOSITION

70. Sam Jones, the great revivalist, used, in lambasting his hearers, a phrase which, though trite, was very expressive, as you will admit. After he had given a good tongue lashing to his audience, he wound up by telling his hearers, "Quit your meanness."

Good old Sam wanted them to quit their meanness in order that they might get a passport over a denominational railroad into the "pearly-gates" and the heavenly kingdom. Sam didn't know about Psychology as we are teaching it now, but he surely prescribed a good dose of mental healing, when he told his listeners to quit their meanness.

If a man has an onery disposition, he is bound to have ill health one of these days. It is coming if he doesn't have it now. It is only delayed. It is on the way and "don't you forget it." So if a man has a mean, onery disposition, there is just one thing for him to do: Listen to Sam Jones—"Quit your meanness."

CONTEMPTIBLENESS

71. It hardly seems necessary to tell a contemptible person that it is his contemptibleness that has made him sick. A casual observer would say "It ought to." The contemptible man has, of course, not made a study of the chemistry of thought. He never even guessed that ugliness poisons his body so we give him an alibi, but this is the last call for the contemptible man, the last alibi that Psychology can offer. From now on, if he is

going to maintain his health, he will have to change his way of thinking and living.

CONTRARY—FIXED IDEAS—OBSTINACY

72. What better fuel does negative emotion require than a contrary, obstinate mental attitude, and the more some well meaning friend tries to change the fixed idea, the more stubborn the person becomes, and the more fuel he throws on the fire of poisonous emotionalism, the harder he is going to get soaked one of these days.

RUNNING TRUE TO FORM

When I was writing this section of the present volume, being greatly interested in character analysis, I went through a big hospital, to see if I could get some useful hints. I was startled to see that eight out of ten of all patients in the hospital, whether there because of a disease, or because of accident or broken bones, showed faces which had ugly dispositions registered upon them.

It was plain to be seen that their dispositions had poisoned their bodies, because of their negative emotionalism. Their oneriness, contemptibleness, and meanness had attracted to them situations which were the cause of their varied disabilities.

There is just one thing to do. If you are sick and you have an ornery disposition, take the advice of Sam Jones and "Quit your meanness."

An ugly spirit, a contemptible disposition, a sensitive being, or a critical soul is going to have a warped and distorted carcass filled with aches and pains, bruises and broken bones, unless the disposition is changed.

All of the medicine and all of the mental healers in the Universe can do nothing in the world for an ornery disposition. It's up to the patient to cure himself.

So it may be that some mental tie-up has caused your physical tie-up.

If a man literally plasters the slats of his cerebration with idle or wrong thinking, so that no positive

health vibrations can reach his inner consciousness, the depths of the subconscious, he must let the sunlight of right thinking penetrate the upper dome of his mental chambers before the light of health can reach his soul.

As already stated, it is now an accepted fact that wrong mental states do depress the body, while right mental states exhilarate the body. Be careful how you think.

"A malady induced by mental reflex can be cured only by mental remedy. A full recognition of the value rightly attaching to the mental treatment of physical ailments will improve the usefulness of the physician and materially assist in the recovery of his patients. In disease, functional or organic, the therapeutic value of faith and hope, though not in our textbooks, is often enough to turn the scale in favor of recovery."*

HOLD THE OPPOSITE THOUGHT

So it is plain to be seen that if any of these four reasons have made one sick, the only way to overcome such a sickness is by mind, taking the opposite thought.

Professor Hugo Munsterberg corroborates Alfred T. Schofield and other eminent authorities along these lines:

It would be medical narrowness if the physician were strictly to deny that the effect of such emotional change may sometimes lead far beyond the ordinary suggestive influences and that in this sense the miraculous really happens. When out of a despondent mood in a suggestible brain an absorbing emotion of confidence breaks through a completely new equilibrium of the psychophysical system may indeed result. In such cases, improvements may set in which no sober physician can determine beforehand.

CURSE

73. "The curse aimed at another or thing may have no effect upon the object of the condemnation, but every curse acted, spoken or merely thought, is an autosuggestion that goes to the soul of the actor

*Editorial Lancet, 1883, Vol. 1, p. 19.

with a command for that creative power to bring a curse to the life of the self.

"Curses, like chickens, are sure to come home to roost if ever they get away from home, but a curse is the greatest stay-at-home fowl that ever was created. Have you thought that the only way one really can cause the effect of his curse to act upon another is when that other accepts his bad suggestion? It is necessary that the suggestion of the condemner become the autosuggestion of the one condemned before the evil can be fixed upon the other. That is why the aggressor always attempts to make his opponent angry; he wishes to put a suggestion upon him, while in an emotional state, by which he will destroy himself."

Or the curse may have been a religious suggestion.

DECEIT

74. One who is continually doing the thing that he knows he ought not to do, is developing the characteristic of deception—the habit of covering up, and as the word indicates—"to take from the truth" —he leaves behind him a serpentine trail of dread, fear and sickness.

With this kind of a person, the biggest thing is for him to acknowledge that he is deceitful. As a rule, such a one wants to excuse himself, and thinks that his deceit is only "diplomacy." "But be not deceived, God is not mocked. Whatsoever a man soweth, that shall he also reap"; and if he is sowing the seeds of deception under the guise of diplomacy, the harvest shall be plentiful but shall consist of weeds of sorrow, sickness and trouble.

DISHONESTY—THEFT

75. Dr. A. T. Schofield tells of a man who presented himself for treatment of anorexia, dyspepsia, and debility. The doctor discovered the mental cause at work in the case and prescribed a dose of honesty. The patient had defrauded his brother,

and the doctor assured him he could never get well until he had rectified his misdeed. This accomplished, the doctor tells us the patient recovered.

Wm. S. Sadler, in the "Psychology of Faith and Fear," writes to this effect:

CONVULSIONS AND EPILEPSY

Fear, grief and anger are sometimes able so to disturb the nervous system as to produce convulsions and other nervous attacks commonly called "fits." It is a well-known fact that faith and self-control are often able to prevent these attacks, and even to cure convulsions by their wonderful power to regulate nerve rhythm and maintain regular action of the nervous system. Fear demoralizes the flow of the nervous currents. Faith assists in maintaining a normal and natural movement of the neuricity currents throughout the nervous system.

INTROSPECTION

76. Or a person may be given to the habit of always turning his thoughts inside to himself, inspecting every little thing that he has done, and worrying his head off because something has been left undone, or wondering why he had not done something else—continual introspection.

Thus the mind is focused on the wrong side of life —positively on the negative, which has the same unhappy physical effect on the body as any other kind of negative thought.

SELFISHNESS

77. This is the Ne Plus Ultra for producing sickness. It's about as hard for most people to get rid of selfishness as it is for the leopard to change his spots. As long as the selfish person still nurses his temperamental selfish enjoyment, there is not much chance for a healing. I can give scores of illustrations of people who prefer to be sick rather than give up their selfish pets—selfishness in money, selfishness in love, selfishness in position, or selfishness in any way. The fact is that a person who is selfish in one thing is probably selfish in many others.

One of my patients who had kidney trouble and for years could not control the urine, had gone

through one of my classes unhealed. I finally told her very gently, in confidence, that it was her selfishness that was causing her sickness and she could not be healed until she cleaned her mind and got this kink out. It was a big job. It was a battle royal to the finish, but she conquered. Within thirty-six hours she had complete control.

TOO SERIOUS

78. The people that carry the world about on their shoulders generally carry gas in their stomachs, and if you will look carefully, you will see that nearly every grouch you know has indigestion.

Don't take the world too seriously. If you do, don't let it down you. Everything in the world is all right if we think it's all right. The psychology of living is to get such a trend of mind that we shall know it's all right.

ANXIOUS OR "BLACK LOOKS" OF OTHERS

79. Just as there are people who go around the world with a chip on their shoulder, so there are plenty of good people with a refined temperament, cultivated manners, and highly sensitive to all life's experiences, who are expecting that somebody is going to give them a "black look." And, of course, we always get the thing we are looking for.

If we go out with a chip on our shoulder, we shall always find somebody to knock it off.

If we go out with the attitude of fighting, we shall get into a fight, and if we travel around expecting somebody to give us a "black look," we shall get the look. It may be only imaginary, but we shall see it nevertheless.

So, if the sensitive person is expecting someone to "black-look" him, he will get "black-looked," although maybe not a single person ever dreamed of giving such a thing as a "black look" at the sensitive one. But, expecting, we are going to get it; we get it, and with the getting it we get sickness. It is obvious that the person who is expecting trouble,

anxious and "black looks," keeps himself tied in a knot. He is always over-straining himself, instead of being relaxed—expecting someone is going to "black-look" him. He is always on the defense and in this way keeps all the organs of his body tense. Thus, too, he impairs free circulation of his blood. His muscles also become rigid, and the habit is so formed that he cannot learn to relax; thus his mental attitude reacts as a physiological reaction upon the body and sickness ensues.

INTOLERANCE

80. "Another demonstration of this kind of nervous weakness is found in the foolish moods of hyper-sensitiveness which some people permit themselves to entertain. One person, for example, comes to the conclusion that he cannot tolerate the ticking of a clock on the stand beside him; another that she cannot partake of a meal unless certain flowers on the table are removed; still another that he cannot remain in a house where onions are being cooked."

LIKES AND DISLIKES

81. It may be that you have very strong likes or dislikes which amount to an inward destructive subconscious engine of hatred. You may not consciously consider it so but habit has been so strongly intrenched by practice that your strong likes or dislikes have poisoned your blood and poisoned your body and will continue to do so while you allow this form of strong emotionalism to animate your conscious being.

Some people have made themselves sick because of their very strong likes and dislikes. Bitter dislikes turn into bitter gall, and sometime the bitter, mental gall-bag is going to "bust" and the whole system get shot full of the deadly, bitter, galling hot stuff.

One of the finest type of cultured gentleman I ever healed of deafness was a man who was deaf because of his high-strung temper, combined with his

extreme dislike of people and things. It is very simple to have a healing after one understands what the kink is—and if then he will do his "durndest" to change his way of thinking and his way of living he will not revert. The man who has very strong likes and dislikes, of course has the strong emotional power to turn all of his "dislikes" into the channel of "likes," so that he may not only have perfect health, but the emotion of "like"—turned into a positive, constructive channel—which may bring to him abundance of friends, prosperity and joy.

HARD TO PLEASE

82. There are plenty of good, cultured people who glory in the fact that they are "hard to please." They are hard to please in dress, hard to please in eating, and hard to please in love. They seem to gloat over the fact that people put themselves out of the way to try to please them, and the more others try to please them, the more they like to either pretend, or make it real, that they cannot be pleased. This, in time, becomes a deadly habit, a poisoning habit, which will, in turn, make a sick habit in the person who indulges in his gleeful pleasure of "hard to please."

HATRED

83. "We are informed by medical practitioners that uric acid produces rheumatism. This is probably true, but what are the causes of uric acid? Prolonged fits of anger and hatred will produce such a chemical condition in the body that uric acid will be one of the results.

"One might as well let a rattlesnake into his bed as to permit such viperous feelings as remorse, resentment, fear and hatred to gnaw at his heart when he lies down to sleep."

BLIND AND HATRED

I had a patient who was nearly stone blind. He was living in a blind school and the authorities there

said that within three months he would not see a streak of light. In asking him what one of these four reasons had made him sick, he evaded my questions just as most people do, but when finally I said, "I am a busy man, you are entertaining some negative thoughts which have made you blind; I am going to leave in two jerks of a lamb's tail unless you tell me what is causing your wrong mental state." "Well," he said, "to be frank with you, I hate, I have been hating somebody since fifteen years of age. I began by hating my parents who did not give me a start in life, and since then I have constantly hated some one. Right now it is my business partner. He absconded with money and left me holding the bag; I had to go through bankruptcy and then did not pay our debts, and I hate him, hate him, hate him." "All right," said I, "I know it is a pretty big battle and it takes a real man to deliver the goods, but it is either a case of your continuing to hate and be blind or to change your mind and get your sight." He said, "Well, for the last three weeks, since I heard you and your campaign, I am changing my mind, I am beginning to forget." Before many weeks were over this man was going about without any aid.

SELF-DEPRECIATION

84. Many a person does not put enough value upon his own talent, service, or life, always limiting abundance, personality, health and friendship by self-depreciation. Self-depreciation is negative. All negative thoughts produce the dangers mentioned so often in this book. Ralph Waldo Emerson asserts that "a large majority of people are really better than they think they are."

"Disgust often expresses itself, in what is known to the materialist as a cold, especially cold in the head. An habitual attitude of disgust is often found to be the underlying cause of chronic nasal catarrh."

THE BIGGEST JOB OF ALL

The biggest job in all self-healing is for a person to recognize his own shortcomings. Many do not want to put their finger on their "kink." Others evade it when they are told the trouble, but as a rule, I feel safe in saying that nine out of ten with either type will in time learn to play the game fairly and squarely with themselves and the practitioner. When it comes to a choice between continual discomfort, pains or even physical torture or admitting one's fault, the patient usually prefers admitting the fault and kissing his troubles, pains and agonies goodbye.

Many, however, after they have slightly changed their minds and been healed, take a long time really to master themselves. A woman in one of my classes had been deaf for thirty-two years, but secured a complete healing. She had subscribed for **Mind Power Plus.** After she had received the magazine for three months she wrote a letter to the office saying she was going to travel for the next year and she would like to have the balance of the subscription price refunded.

Think of it! For thirty-two years she had been seeking health—had paid thousands of dollars in actual money and had put up with the inconvenience and embarrassment of being unable to hear. Of course, selfishness made her deaf! She got a little of this out of her mind during my classes, but the old stingy habit still clung to her and instead of telling us to send **Mind Power Plus** to some other address, or of letting it go to a club of which she was a member that someone else might get the periodical and receive help from it as she had done, she wanted $2.00 out of $3.00 refunded! The incident referred to occurred two years previous to this writing. I have not heard from my subscriber since but I suppose she's either getting "deaf as an adder" or else she's changed her mind.

SELF-CONTEMPLATION

85. To think about one's self most of the time, all of the time, or a great deal of the time, or a big portion of the time, is to center one's mind upon the bull's eye of self, and any form of selfishness can create any kind of sickness.

The energy spent on self-contemplation should be spent in thinking of how one can serve others, how one can inspire others and how one can do good to others or follow directions for affirmations in this book.

INJUSTICE

86. Perhaps you have a feeling that someone has mistreated you, has shown you a great amount of injustice. This has preyed upon your mind to such an extent that your system has either become poisoned or the subconscious mind is harboring a negative attitude.*

Perhaps you are feeling a sense of injustice and you are keeping this as a sweet morsel under your tongue, harboring the ill thought which is bound to accompany the negative concentration of injustice. This, like the other negative thoughts, creates a chemicalization within, which in time affects the physical being.

GRIEVANCE

87. Perhaps you are holding a secret grudge against someone or are foolish enough to hold a grievance against yourself. You are really harming only yourself. This "feeling of burden and oppression," resulting from a real or fancied wrong, insult, injustice or injury, must be taken by the nape of the neck and chucked through the mind's window, to the scrap heap of forgetfulness. Yes, you can do it if you want to. The fact is, you are going to do it. Others have, and so can you.

CODDLING WOUNDED FEELINGS

88. How many people take delight in telling you

*See "Silence, What It Is and How to Use It," by the author.

that their feelings are easily hurt! Not only that but they also get a whole lot of joy and self satisfaction in coddling their wounded feelings. Figuratively speaking they carry around in their bosom a coddling nursing bottle big enough for twin elephant babies.

In giving expression to their mental condition they are working their own downfall and greasing their toboggan on the downward jump into the pit of ill health. We do not have health by finding excuses to pity ourselves, or by getting self satisfaction out of nursing wounded feelings. We get health by thoughts which are exactly the opposite to these.

SELF-CONDEMNATION

89. Probably the most common of what I call immoral mental habits is that of self-condemnation, and next to this self-pity, both of them being absolutely and wholly destructive. They were never known to be of assistance to anyone, and no matter how justifiable was the original cause, should these mental concepts be found in the conscious memory of the patient they must be torn out root and branch if there is to be any degree of mental and moral wholesomeness.

MORTIFICATION

90. If there's anything that strikes deep into consciousness of the mind and into the bosom of the sensitive and into the heart of the peaceful, it's the dragon toothed monster of self-mortification and humiliation. We don't get very far along the turnpike of health by nursing this enemy within our bosoms. By so doing we cast the mould of our sickness into a deeper die and the only way to break the cast is to change our minds.

Condemnation in any of its forms retards freedom of action in the bodily functions. When we hold ourselves in guilt and condemnation, the natural energies of the mind are weakened and the whole body feels the effect.

SHYNESS—BASHFULNESS

91. Only the poor rascal who has suffered from shyness and bashfulness knows what torture a human who is in that frame of mind can suffer. A really bashful person creates as much poisonous chemicalization in twenty-four hours of bashfulness, as many other people with negative minds create in a week. Bashfulness is a subconscious condition which can be readily overcome as any other negative thoughts.

You may have been bashful in your youth or childhood but are no longer so. Yet the bashful experiences of the days that are gone are still lodged within the subconscious mind.

SELF PITY

92. The treatment we receive at the hands of others is very largely the reflection of our own mental attitude toward them. "As a man thinketh in his heart, so is he." Think no evil.

MALICIOUS ANIMAL MAGNETISM AND BLACK MAGIC

93. There is no such thing as mental malpractice; that is, that anyone may hold an evil thought over you and do you harm. Negative concentration expected or perpetrated to harm others never reaches its point, unless YOU BELIEVE SOMEONE ELSE'S THOUGHTS CAN HARM YOU. Then they may.

"If you believe that anyone is holding ill thoughts over you, then by your own thinking and not by the negative thoughts of others, the danger, trouble, misfortune, or harm which you imagine they are sending your way, will come into your life, not because of their thinking, but because of your own mental attitude; because you believe they have the power to hurt you.

"Bear in mind that one constructive thought has more power than ten thousand destructive thoughts. Therefore, you see how big a job anyone has on his

hands who tries to work harm to someone else by thinking or by concentrating for that person's downfall. He would have to get ten thousand minds working at the same time for the other man's destruction, and that never could be. If you could get ten thousand people together at one time concentrating for the destruction of someone else, they would not keep it up very long, because they would all be fighting among themselves long before they could penetrate that someone's consciousness to do him harm.

"You see it is a matter of your own belief that others can hurt you by concentration. If you still believe this, then take the affirmations which follow:

"Every act, every thought, every word of all men and women anywhere, and everywhere, is prompted by the divine love of God, and I am helped by such actions, thoughts, and words.

(To take at night upon retiring)

"My subconscious mind, I desire and command you to teach me to know that every act, every thought, every word of all men and women anywhere and everywhere is prompted by the divine love of God, and I am helped by such actions, thoughts, and words."—From Practical Psychology and Sex Life, by the author.

Did you ever notice how self-pity runs away with a person? It whispers to you that you are not appreciated, that those around you do not realize your sensitive nature. You are not understood, and how delicate are your sensibilities. Imagination builds up a ladder of imaginary rungs to the effect that your friends are all blind, deaf and dumb to your sufferings. The imp of self-pity whispers that they do not love you as they should. They do not seem to care how much trouble they make for you, and one of these days they will be sorry when it is too late. On you go on a self-pitying imaginary excursion; you are on a fast train to the terminal of sickness; the express of your thoughts is dashing you on and you see yourself sick, dying and dead, and

your weeping friends stricken with awful remorse standing round your bier and wishing they had treated you better.

Right now is a good time to begin asking yourself if things are as bad as you have fancied. And by taking forethought and consideration and looking over all of your experiences with the psychological spyglass, it will take you but a short time to realize that self-pity has caused your sickness. Right about face. Change your thinking; your thinking will change your conditions; your thinking will change your life.

YEARNING FOR LOVE

94. A highly cultured woman in one of my classes had been sick for a long time. She had everything that heart could desire and that love could bestow until her husband passed on. She raised her family and in time the two sons married. One of the daughters-in-law was as good to her as her own daughter could be; the other daughter-in-law seemed to be out of harmony with everything in the home; with all surroundings, when she came into the home of her mother-in-law. The delicate, sensitive, lovable nature of the mother silently yearned for a return of some of the love which she herself was bestowing on her son's wife. Distress registered in her subconscious mind and she became sick.

Any inharmony of any kind, whether in business, home, office or work shop or not, can make sickness.*

SORRY

95. One of my class members who had been sick for more than twenty-five years, a neurotic, had brought on many other afflictions, such as pains in her neck and shoulders, stomach trouble, headaches and eye afflictions. She was of the type who never goes out of the way to say a kind word to help someone else, to lend a nickel to one

*For the study of this, see chapters on Vibrations in "Applied Psychology and Scientific Living," Vol. I in this series.

in need, to bestow a friendly smile or in any way play the part of a friend by the side of the road. Her whole life had been lived for herself and her family. Every little irritating thing that might have been thrown off by a more generous hearted person only augmented her selfishness until she became a chronic "I-am-sorry-for-myself" invalid. She was sorry for herself, sorry for her children and sorry for her family, every time the cock crew, every time the cuckoo cuckooed, and every time the chimes chimed.

Sorry for herself! She had no time to be sorry for others, to be watchful or solicitous for others' welfare or happiness, only sorry for herself. Of course she was sick. Of course she was destined to remain sick and of course she never could have been healed until she got this sorry poison out of her system, and the getting it out was a hard job.

When we throw the search light of investigation of the four reasons why we are sick into the inner consciousness of our soul, if we are big enough to see ourselves as others see us, to recognize our shortcomings, to admit that we are wrong and determine that we shall rightabout face, conquer ourselves, change our mode of thinking, and dump our negative emotionalism into the garbage can of forgetfulness, we can be healed.

The first rule, or remedy for fear is: **look away from self.** "The extinction of self is salvation," Buddha declared. He goes on to say that self is the origin of error, it is the source of illusion, the germ of all evil. There is no evil but what flows from self. There is no wrong but what is done by the assertion of self. Self entices pleasure and promises a fairy's paradise. But the pleasures of self are unreal, its paradisean labyrinth is the road to misery, and its fading beauty kindles the flames of desire that never can be satisfied. If the selfishness of selfhood is destroyed you will be above birth, old age, disease, and death, and will escape all suffering."

But it's a big job. In our healing classes we sometimes have people hanging on to their pet emotionalisms and their negative grudges and shortcomings until the last hour of the last day of the healing campaign and they still have not their healing. They cannot let go.

I was sure this woman knew her kink from the very beginning but she hung on to it with the tenacity of a bulldog. She expected that I could heal her despite the fact that she still nursed in her bosom the mental asp of self-pity. The thing could not be done.

Finally as different ones in the class were telling the "kinks" which had caused their sickness and how they had been healed by digging up the trouble and casting it out of their minds, she did as many others do, began to shake and be convulsed with weeping, finally saying, "I am so sorry for the other people." She was healed.

Why and how? Because finally she let go the "sorry-for-herself," and used the "I am sorry for the other people" as a vehicle by which she emptied her mind of her own worry.

In the language of psycho-analysis, this is transference. She transferred her own sorrow by way of expressing appreciation for the sorrow of others.

OVER-SYMPATHETIC

96. Some people are very sensitive and susceptible to sympathetic feeling, for those near and dear. If any one of the family happens to have any trouble, a brother or sister is sure to become sick with the same symptoms. For instance, if one of the family should break his leg, in a short time, the sympathetic, telepathic, sensitive nature will attract and feel the same pains in a corresponding leg.

I know of one who, every new moon, experiences intestinal disturbances because at about that time in his childhood his mother gave him castor oil.

Individuals who suffer from morbid self-consciousness carry about with them a band of imaginary critics and enemies, which, of course, is most deleterious to the physical and mental man.

SELF-REPROACH

97. As the water at the bottom of the ocean is as much a part of the ocean as the water on top, so the spirit of self-reproach is a part of the subconscious mind just as the conscious mind is a part of the individual, even though the self-reproach is no longer a part of the conscious thinking. Though self-reproach may have been buried by great effort years ago, it still may be lodged, hidden but secure, in the ocean of mind.

SENSITIVENESS

98. To the man who is not sensitive, the sensitive person is, of all foolish people in the world, the most foolish. To him it is, but not so to the sensitive person—it is as real as cold reality itself. Imagination can usually develop one's sensitive temperament, so that there is no limit to what a super-sensitive person may suffer in mental torture.

Would that the "mental torture" could end with the thinking, but it does not. The mental agony is prolonged, objectified in the physical body as well. The mental torture, therefore, creates physical inharmonies which in turn bring about bodily suffering.

MELANCHOLY

99. Constant vacillation between hope and fear produces melancholy.

"This condition can only be relieved by eradicating fear, the spirit of halting between two opinions, and by building up hope, faith, and courage."

IGNORANCE

100. However true the quotation, "where ignorance is bliss, 'tis folly to be wise," may be, ignorant people also have their sickness and don't you "forgit

it." Ignorance, in more ways than one, can produce the worst kind of negative thoughts.

Intolerance arises from ignorance. Ignorance is the cause of self pride. Ignorance is an arch-enemy of man's health any way you want to take it. Ignorance of the laws of hygiene, breathing, exercise, fresh air, eating, thinking, etc.

The poet may talk about ignorance making one happy, but the physician and psychologist can testify that when it comes down to matters of health, the poet is **wrong.**

The Book of Proverbs may not be a treatise on psychology as applied to health, but it surely does say a lot when it cautions man with all his getting to get knowledge.

Get money, get fame, get power, get friends, get business but, above all things, get knowledge.

Goodbye ignorance.

VACILLATION—INDECISION*

Another great factor active in producing inharmonious vibrations and registering destructive energy, is the old thought habit of living under the laws of opposites, thinking thoughts of health today and of disease tomorrow; to be passing daily between hope and despair. This is sowing mixed thought seeds and cannot help bringing mixed vibrations.

Perhaps you are halting, between two opinions, astraddle of the fence; perchance you are a middle-of-the-roader. This means, of course, that there is a certain amount of timidity mixed with your better self of faith and confidence. There is a continual conflict between this timidity and your courageous self with King Timidity on the throne. Of course, indecision as well as timidity is a negative mental attitude with its deleterious effects.

Just as psychology now says a man can be made all over again, so by taking positive affirmations as

*To overcome this we know of nothing better than chapters 3, 4, 5, 6, 7, 8 and 9 in "Psychology of Success" and chapters 2, 3, 4, 5, 6, 7, 8 and 9 in "Practical Psychology and Sex Life."

taught in this volume, the old indecisive thoughts may be crowded out and the new ones put in their place, to bring about, in due time, a radical change for the better.

BITTERNESS

101. Perhaps someone has done you wrong and you are holding the thought of bitterness. You are not hurting him who injured you nearly as much as yourself. You are nursing a viper in your bosom. It will turn in time and sting you—aye, it is poisoning you now.

LACK OF ACHIEVEMENT

102. It may be that you have had thwarted purposes or blocked plans or handicapped conditions so that you could not realize or materialize or crystallize your life's ambitions. Not only could dwelling upon the apparent failure of the present day, of the lack of achievement and the far distant goal not yet reached, have made you sick but furthermore, if this mental attitude is persisted in, you will put your goal still further away, make your achievement almost impossible and see your noble purpose broken upon the reef of disaster.

Do not dwell upon what has passed, look steadfastly into the future with a spirit filled with hope, courage and faith. Such an attitude will have not only healing powers in its wings, but success forces in its trail.

RIDICULE

Just What Is Your Staying Power?

How many punches beneath the belt
  Can you stand from the world's mailed fist?
How many uppercuts have you felt,
  How many were foiled and missed?
Can you stand another blow that's foul
  Nor wince in the crucial hour?
Can your jaw stand another without a howl?
  Just what is your staying power?

How many failures have you gone through?
How many can you endure?
Are you going to give up because a few
Have shaken you low and poor?
How many misfortunes are chalked on the score
Against you before you're sour?
Have you got the grace to wade through more?
Just what is your staying power?

Just how much punishment can you stand?
How much of sorrow and grief?
How much can you show of grit and sand
When fortune sends no relief?
How many discouragements, taunts and jeers
Can you take before you cower?
How well can you laugh at the world's sharp sneers;
Just what is your staying power?

For many a man gives up the fight
And quits just a day too soon;
Just as all the clouds disperse, and the light
Bursts brilliantly forth at noon.
But wiser men deeper mires have crossed,
Under skies that did naught but lower;
They have clutched success after all seemed lost,
By having the staying power!

David V. Bush.

Are you insensible to ridicule, can you stand it, can you ward it off? If not, beware, you who are sick; this may be the cause of your trouble.

"It is the mental devils of evil passion, hatred, jealousy, anger, fear, selfishness, and their like that lead to the morbid outlook on life that depresses the physical system and paves the way for ill-health, not only expressed in terms of mind and "nerves," but of body, as I have already shown. And it is these same mental devils whose presence people will not acknowledge if they can help it, until they realize that they must be recognized before they can be dislodged. The prayer for deliverance from evil and uncharitable thoughts has a deeper and more practical significance than most people realize."

FINDING KINKS—THE THIRD THING

The **third thing** which might have caused your sickness is **a suppressed ambition, love, desire** or **thought** of some kind. This suppressed thought could be far back in your childhood days, or later—that does not matter.

In making a study of this third reason why people are sick, I should like to caution the reader not to get a false impression in interpreting the word sexual or love in a too narrow sense. It does not in this section of the book, refer merely to genital sexuality, but to the love impulse from every angle as well as love localized or expressed in the physical.

The author has taken up very extensively elsewhere* the fact that most sickness, especially among women, can be corrected by the right sexual gratification. Most people do not take long enough time in preparing the bodies by polarization and magnetization. The act is terminated in too short a time, either by both combined or premature ejaculation on the part of the man.**

SEX SUPPRESSION

A person may become ill not only because of deprivation of physical sex gratification but because love bestowed upon others has not been reciprocated. For instance, if a person seems to be cold or fail to show love for his children, one of whom is more affectionately constituted than usual, the child may get an obsession that it is being neglected, from not having the love pats and tender expressions he should like, and serious consequences may follow even later in life.

Or a couple may be happily married, the husband apparently a good provider, a moral man, willing to do anything to play a good team work in the domestic harness, yet be reserved. A fine home—good surroundings, automobiles, money and leisure cannot take the place of affectionate love taps. I have

*Practical Psychology and Sex Life.
**See Psychology of Sex—How to Make Love and Marry.—How impotency in man or lost manhood may be restored.

had many a good woman tell me that her husband was such a good man but oh, if he would just show his affection in little love taps and expressions.

SUPPRESSED LOVE

103. A woman who attended some of my public lectures took none of the classes—just why, her correspondence didn't state, but she had heard of so many wonderful cures that had been effected during our stay in the city that she wrote soliciting absent treatment. She had eczema. She had spoken to me during the public lectures and I don't know that I ever saw a case more malignant.

When requesting absent treatment she told her story. She had been in love with a man she thought alone could make her happy, but they had had a quarrel. She said it was her fault and wanted us to bring back into her life the love that once had been hers. In fact, she thought she could not live otherwise.

The love story is a long one but the sequel is short. During the year and a half that she had wept the loss of her lover, the eczema became worse and worse, the breaking out more pronounced, until it became exceptionally severe. From the time she wrote her letter, confessing to us what was in her mind, the blotches began to recede and within three months she was a new creature.

So if we take time and have patience, we shall be able to find the kink in the mind—some experience, thought, suppressed idea, dream or psychic image producing a mental conflict and this in turn creating any and all kinds of sickness.

Both metaphysicians and physiologists have made up a table of sicknesses to demonstrate how the various emotions affect different organs of the body, but while this may be true in some instances, it is not infallibly true. There is no doubt, however, that many forms of sickness, from the most trivial to the most malignant, are the direct consequences of some kink in the mind, always barring accidents, etc.

Dr. Oskar Pfister tells of:

A girl of twelve and a half years frequently suffers from severe migraine and pelvic pains which confine her to her bed. She has the feeling that all her hairs are being pulled out. (!) (After longer hesitation:) "One day my brother took the liberty when we were alone, to do improper things to me. As I struggled, he seized me violently by the hair." (The pains in the pelvis.) "It seems to me as if a cogwheel were revolving in me. My brother was in the habit of biting off his finger nails so that the edges were uneven." From that hour, the symptoms ceased. Of a possible sexual cause for hysteria, the girl knew nothing.

DEPRESSED

104. A man past middle life lost his home and nearly everything he had, by fire. He felt depressed and for a number of years had, periodically, a "sinking feeling." The shock of his loss, coupled with the fright of the fire, had opened direct communications with his nervous system and produced his depressed condition. This man felt too old and too tired out to start life all over again so he has resorted to imagination and dreaming instead of work, and quite naturally feels depressed. This state of mind could cause sickness.

SUPPRESSED—LOSS OF POSITION

105. Suppose a man has lost a good position and is so constituted as to like to have people sympathize with him and so enjoys showering self-pity upon himself as to refuse to be consoled nor will he hold the thought for another position as good as he had. Insomnia follows, or other physical troubles.

By a treatment or two or a series of sittings such a man will have his consciousness re-educated and will regain the old-time feeling, and will get himself keyed up to the degree of success as of yore. Then not only will this insomnia leave him but he will attract prosperity and even a better position than he had before he lost the one he is grieving about.

A woman was in a similar frame of mind. She had to borrow money to take one of my classes. She had lost all she had, had given up, became sick and

the physical pains began to manifest themselves to such a degree that she was not only uncomfortable but she became a real sufferer. Then she decided to take my class, not so much for the demonstration of prosperity but for health. She got both. She changed her view of life, began thinking of success, uprooting the old discouraged thought of failure and loss, put in its place the courageous and faith power thoughts of health, success and happiness and within six weeks after having joined the class, she got a position where within six months, from the time she borrowed money, she was making five thousand dollars ($5,000.00) a year.

Many a person will not own up that he is grieving over lost position or bemoaning his sad lot at not having "arrived." This becomes a suppressed obsession and all the usual deadly effects, physical and mental, of course, follow in its wake.

BLACK BEARD AND CHILD

"A child, frightened, unwisely, may all his life show defence and fear reactions, which means that the nerves of his sympathetic division will constantly interfere with his digestion, his heart action, his intestinal peristalsis, his sex life.

"A child hurt by a doctor with a black beard—a classical case in psycho-analytic literature—unconsciously associated in later life all men with black beards with the man who hurt him once and, when meeting such a man, suffered from arterial tension connected with fright."

RESTORATION

Restoration to health takes place by one principle only, and is dependent, so far as the inner life is concerned, upon the discovery of the hidden causes which mentally brought on the disease. To explain the restoration one must be able not only to tell how mental influence played its part in the creation of disease, but make plain the relationships of the human mind, describe the superior faculties of the soul, and characterize the relationship of God and man.

The human mind is a theatre of influences of the greatest complexity and variety, partly subconscious and organic,

partly social and spiritual. It possesses certain habitual dispositions, or "directions," which are accompanied by multiform hidden activities. To become aware of these psychical dispositions is to be able to explain the power of fear, belief, haunting mental pictures, and the like, in the phenomena of disease.—H. W. Dresser.

PERSONAL SECRETS

The little secrets that millions of people carry in their consciousness owing to the "follies of youth" have literally wrecked the lives of countless and countless thousands of people. Neurologists of repute are agreed that it is the fear of these follies of youth, more than the actual "follies" themselves, which does the damage. This we have discussed elsewhere and shall not take it up in this volume.*

Any suppressed idea of any kind may cause sickness.

Now when the reader understands with what terrible efforts at concealment and suppression the person tries to carry all by himself the burden of his mistake, especially sexual, it is apparent there could be nothing more fearfully deadly in the chambers of memory than some real or supposed sexual irregularity.

And, according to the latest discoveries among professional men who deal with sex irregularities and the supposed dangers therefrom, we get the information that among men there are nine out of ten, and among women five out of eight, according to accepted statistics, who have had or do have sex irregularities.

One of my class members who had been married for fifteen years was childless although the greatest ambition of her life was to be a mother, consulted a specialist, who intimated that perhaps the fault was with her husband.

To make a long story short she accepted the suggestion of the specialist to try to secure conception from outside of her home. She tried it but failed,

*See "How to Get Most Out of Life," by the author.

and for a number of years afterwards she was a physical and mental wreck. With a slight application of the laws of psycho-analysis I was able to find out what made the woman sick. Her husband had never known the character of the advice given her by a reputable specialist. She was so chagrined and embarrassed and repentent that she could see a scarlet letter on every dress she put on, meantime fearing her husband would some day find out, and worrying herself into the grave.

The moment she unburdened this great suppressed secret she felt better—then by a little diplomacy and a careful laying of plans the husband was informed by her own lips of the torture she had endured, all for the sake of wanting to be a mother. There was a happy family reunion, no forgiveness being asked or offered for all was in the past and dead and buried, and the couple started out on another happy epoch in their married life. The woman never had one day's sickness afterwards.

Any kind of a suppressed idea may make one sick, especially some secret suppression connected with the sex life, sex habits or "sex irregularities."

WHY DID I MARRY?

A dear, good, godly woman, who never gave way to any temperamental emotionalism, never criticized or outwardly complained, but who lived a dog's life with the most crabbed, selfish, parsimonious, bigoted, religious fanatic, died with cancer, accompanied by all of the agonizing suffering common to the disease.

This good woman of whom I spoke above, wore out her life in fear and trembling, waiting upon her beast of a husband. The only complaint that ever escaped her lips so far as any of her near ones knew was this, and she didn't mention it very often: "Oh, why did I ever marry Oscar?"

The turmoil that his presence set up within her, her timidity in suppressing the suffering which he

had inflicted so many years, in time produced the awful malady—cancer.

She was raised in ecclesiastical orthodoxy which thought it was wrong to leave the man who she had promised to live with for better or for worse. The suppression of her years of suffering brought about the worst.

It may be that the sickness has been caused by a repression of these emotional tendencies. Perhaps the person put the lid on his own emotional volcano and sat on the lid and instead of letting the steam and lava and smoke burst out occasionally, allowed it to become a smoldering, ever-active, inner emotional existence which had more effect upon the body than if the sufferer had let go now and then, flew off the handle, sputtered a little, got it out of his system and then took a thought for peace, poise, and power.

VIOLATION OF MORAL LAW

106. It is hardly necessary that it should be said that a violation of moral law will bring serious physical consequences and lashings of conscience.

"He who has a poor opinion of the power of conscience will be taught a better one by the analytic method of consideration. Many maladies are nothing else than flight from a severe ethical conflict, many others represent expiations for past shortcomings or counter-reactions to a burning feeling of shame," says Pfister.

SENSE OF GUILT

107. Because of this religious training which has been in the consciousness of the human family for centuries and centuries, many a person who has committed some little wrong, or failed to eradicate some personal fault of greater or less culpability, has fancied he had committed the "unpardonable sin." The habit of looking at the past with a "sense of guilt" has a most deterring effect upon one's future success, happiness and, especially, health.

There still remains in the lower strata of the subconscious mind, the conscious or unconscious fear that he is guilty—there is neither escape nor divine pardon. It may be that he is fearful lest someone is going to discover his fault, mis-step, trouble or sin. In this frame of mind it is absolutely impossible for a man to be at his best. Not only will his efficiency be lowered but his vitality is going to be sapped and his health impaired.

When one understands that man does not have to implore and beg divine forgiveness (for the All Loving Father holds nothing against the children of His creation), but that the necessary thing is to "let go" our "sense of guilt," thus forgiving ourselves—blotting the offense out of the book of memory—our healing becomes automatic. We have "let go" of the negative thought which has produced our sickness, and have opened the way to usher in the faith thought that makes us well.

SHAME

108. Shame may be real or imaginary. No matter what it may be, if, for any reason, a person has a needless "sense of shame," it is as corrosive as a sense of guilt.*

REMORSE

109. Perhaps the next logical step in the progressive consciousness of one's shortcomings is remorse. This attitude of mind has as poisonous an effect as any of the negative thoughts, and we might add here that a person is not at par and cannot be at par in either efficiency or health, while he maintains a remorseful spirit. There also is no use of making new resolutions while one remains remorseful. New resolutions will not be followed unless one changes one's mind, and refuses to allow remorse to dominate one's thinking.

What a person should do in this frame of mind is to think on things opposite to remorse—(see affirma-

*See "Sense of Guilt," in this volume.

tions in the back of the book). When one has cleared his mind and is out of the mood of remorse, he begins making a permanent mental state of cheerfulness, thanksgiving and joy.

THE UNPARDONABLE SIN

People have all sorts of delusions and fixed ideas, one of the commonest being that they are being punished by the Almighty, or that they have sinned against the Holy Ghost, or that they are possessed with some sort of evil spirit. I have had several such cases who were fully persuaded they were possessed of a devil, and they certainly acted like it. —Thomas Parker Boyd.

SEEKING FOR GOD AND NOT FINDING HIM

In this day of intellectual progress, when man is beginning to think for himself, refuses to remain content with the heritage of dead men's dogmas and with "Thus saith the Lord," we no longer believe a thing just because our fathers did. In the last generation most men voted the Republican ticket because their fathers were Republicans, or, they voted the Democratic ticket because their fathers before them had voted that ticket. In the same manner we were Methodists or Baptists, Catholics or Episcopalians according to the faith of our fathers. We accepted what they handed down to us without any question, but, for the thinking person, that day is past.

The man who has a brain as big as a mosquito and as much independence as a firefly puts a question mark after everything which our forefathers declared dogmatically was truth, all truth, and nothing but truth (for these same forefathers were perfectly sure that nobody else knew anything at all about a solitary angle of truth).

So, many of the good people who have thus been raised in orthodoxy, and no longer can accept absurd, incongruous and wrong scriptural translations of the great work of the Master, are all at sea when the props of orthodoxy begin to wabble under them. Of course they cannot believe in hell and damnation,

brimstone and the fiery lake that burneth forever and ever. When their minds are forced to decide between the God of Christ, who is Love, and the God of the theologians, who was a brute, a tyrant, and a fiend, they have lost that which held them mentally and spiritually poised and in their vain effort to find God thousands upon thousands have fallen sick. It is beyond the pale of argument that mental disturbances of any kind, especially those arising from a strong passion like religious fervor, poison the body the same as any other kind of emotionalism or negative thinking so that sickness ensues.

Those who follow through this series, and especially those who read APPLIED PSYCHOLOGY AND SCIENTIFIC LIVING, will find God, and when God is found sickness disappears, provided we continue to keep in "tune with the infinite."

FINDING GOD

So many good people raised in orthodoxy who no longer believe the sixteenth century teachings or the early Christian theology which is still a part of so many religious faiths, become sick when they reach a mental evolutionary plane where they no longer can believe certain dogmas—especially if they are very, very conscientious, and have an extraordinarily well developed religious moral nature.

In Applied Psychology and Scientific Living, under the chapter on Vibration, I have given one particularly apt illustration of this experience in classes.

My practice has been daily punctuated with such experiences as the following: One young man, during his first year in college, began to get some light on scientific matters, which of necessity undermined some of his old orthodox theological beliefs. This so weighed upon him that he had to leave his studies and go home a nervous wreck. It came to a fight between his religious training and his scientific knowledge. It was a battle unto the death, between

his old orthodoxy and the new light. His sickness began when he first pondered on the awfulness of his good parents writhing in hell and himself saved in heaven, wearing a golden crown and thumping a harp (not that he liked the weight of the crown or cared for harp music, but that was one of the gracious rewards offered him). But, though the new belief he was gradually coming to accept was so much better than the idea of his parents in hell, he was, nevertheless, unable at first to accept the scientific knowledge which was uprooting his old belief and was tenaciously trying to hang on to the old faith in heaven for the saved and hell for the sinner.

This bore upon him to such an extent that he found himself driven to the conviction that the only way out was suicide. He walked to the bank of the river, hoping he could end the whole wretched business in a watery grave. But fear of hell put the fear of water in him. Much as he desired to escape his torments, he lacked the nerve to make the attempt.

But time is the reconciler of all troubles. Through psychology, he got his mental equilibrium, his spiritual poise and his health. The new conception that God is love and that God is everywhere, and that where God is there can be no hell, drove the demon "fear" from his subconscious mind and the man became well.

So any kind of a suppressed idea, thought, ambition or emotion may be the cause of sickness.

FINDING THE KINKS—THE FOURTH THING

110. The fourth thing that might have caused your sickness could have been a dream. Sometimes, while the conscious mind is off guard, a dream will reach the subconscious mind, with such force and power that even when the person returns to a normal state the subconscious mind has sustained a shock from which it still suffers.

If you had a dream twenty or thirty years ago (time does not matter, but about the time that your

sickness began to manifest itself), it might be that this dream strongly impressed your subconscious mind, and has brought about your inharmonious conditions. Therefore, after you have analyzed yourself to see if it could have been a dream which has caused the sickness, you then take an affirmation opposed to the dream, the same as you would take an affirmation opposed to any other of the troubles, negative thinking or suppressed ambition. Practice these affirmations very diligently. Affirmations and formulas for your healing will be found in the back of this book.

THREATENED INSANITY

A patient, who had been sick for nineteen years, had been the rounds of the physicians and had taken treatment from many metaphysicians, was brought to me by a New Thought healer, and she said that if I could not heal her she knew she would become insane.

I ran through the four reasons why people are sick:

Asked her what trouble, loss, or misfortune she had had, and she knew none.

We took the second reason, the various states of negative thinking—none.

We then ran through the third reason, suppressed emotions, thoughts, ideas—none.

Finally, when we came to the dreams, I asked her if she had had any outstanding dream which she recalled, and she answered, "Yes, nineteen years ago."

There you are, nineteen years ago, just about the time when her sickness first began to manifest itself—that is usually the case. Nineteen years ago she had had a horrible dream, which she could not get away from for days and days. She dreamed of a man's head being severed from his body, suspended in mid air, blood streaming over the face and dripping from his beard and neck with horrible, twisted and distorted features, and she awakened with a

great shock of fright and fear. The next day, as she went down town, she saw this head ahead of her; she crossed the street, and still she could see the distorted features, and try as she would, she could not get this out of her mind.

Nineteen years before, this dream had so entered the subconscious mind that it had made her sick. For nineteen years this horrible dream was an obsession in the subconscious mind, unconscious to her. The dream had made her sick. Before I left she was a new woman.

In many instances in the dream there can be found a suppressed wish, which, unrealized by the dreamer, is exerting an unfortunate influence over his life and tormenting his soul.

DREAMS

"Dreams are the symbolical expression of repressed desires."

The normal result of a desire is to get itself satisfied. If, for any reason, it cannot reach its end directly, it will try to do the same thing indirectly. If even then it finds itself baffled, it may give up its first object and turn to something else which it can get. But if it refused to give up its original object, and it is impossible to get that object, then the desire turns to a dream, and may remain so indefinitely. This, by the way, is the origin of all dreams.

TWENTY YEARS' DREAMING

From the time I was able to understand my mother's tongue, what I heard oftenest and remember most clearly was poverty. I never had five cents to spend until I was sixteen years of age, then one streak of misfortune followed upon the heels of preceding misfortune, so that I was not able to rub two dollars against one another until I was twenty-one years old, and then those dollars were not mine for I was so deeply in debt. My health failed twice trying to get an education (I worked fourteen hours a day and went to night school—my classes closed

twenty minutes aften ten at night and then I would walk five miles back to my humble quarters to save a nickel). I was in a great city where nothing but poverty seemed to stalk before my mental vision. When I went to sleep, I wondered what would happen tomorrow. Finally, at the age of twenty-one, I got a job as a traveling salesman. Before I got this I had walked the streets of Philadelphia thirty days, continuously, all day long, day after day, asking for a job. None was offered, except two: one paid seven dollars a week and the other eight. The work called for a roustabout. I was not heavy enough or big enough for the juggling and handling of the freight required. After I finally got a position where I was doing well, I still dreamed, as I had many years before, about being without work, without money, not able to make ends meet, on the verge of death.

After things turned out all right and I had a little money in the bank, things ahead looked bright, no reason for worry, which I didn't do, yet for fifteen years and more, almost nightly, I dreamed of trying to get a job, not getting it, or having one and being discharged.

After I had learned to charge the subconscious mind and get out these old thoughts, occasionally twenty years afterward, if I should go to bed without putting my subconscious mind to work, I still would have those awful dreams of poverty—no job, or a position and later being "fired."

If you are bothered with any kind of dreams, either from nervousness, internal disorders, overeating, dyspepsia, unsatisfied desire, or submerged ambitions not being realized, the way to overcome them is to work, render service to others, forget self and either charge your subconscious mind as you go to sleep at night as directed in this volume, or send out healing thoughts as you drop off to sleep, for the purpose of healing someone else and the dreams will not bother you for long.

Such reactions of the mind in sleep to physical disturbances generally of a constitutional nature are

not uncommon in children, causing them to start up in bed, to cry out, and in some cases to rush about as if in a great fright. It is evident how important it is to recognize this connection, especially as it is mostly found in impressionable subjects, whose entire mental condition is aggravated by such dreams.

WHAT TO DO

Should one be bothered by distressing dreams, it is very easy to overcome this by charging the subconscious mind at night to perform some specific, constructive purpose in life, either for success, health or happiness. As mentioned above one of the best ways to overcome distressing and harassing dreams is to drop off to sleep at night earnestly concentrating and desiring the healing of someone else. Perhaps there's no better way to stop foolish dreaming than this.

The subconscious mind is always active, so if directed in its activity, the helter skelter cinematographical mental reels may be used for one's own health, success and happiness. The activities of the subconscious mind should be directed into pleasant channels for bodily rest, or any constructive program which the subject should like effected.

We know that dreams which, though not even remembered, may be not only conserved but may, thereafter, influence the personality for good or for ill during long periods of time. I have now a case under observation where an idea complex occurring in a dream persisted after waking as an obsession, and has continued as such for a period of twelve years to the present time.

When this is the case such ideas often resemble dreams—fixed dreams. The ideas, like dreams freed from the control of the personal consciousness which has no appreciation of their existence or meaning, take on a distorted form, and when accompanied by emotions acquire all the characteristics of nightmares—subconscious nightmares they may be called. That they should produce psychological and mental disturbances is not to be wondered at.—Boris Sidis.

Dr. Morton Prince, in "The Unconscious," gives the following illustrations:

"Residual processes underlying physiological bodily disturbances."

Before proceeding further, I would invite your attention to another class of facts, as these facts must be taken into consideration in any theory of conservation. These facts show that the residue can, by subconscious functioning, induce physiological bodily manifestations without reproducing the original mental experience as conscious memory. In certain abnormal conditions of the nervous system, i. e., in certain psychoneuroses, we meet with certain involuntary actions of the limbs or muscles known as spasms and contractures; also with certain impairment of functions such as blindness, deafness, loss of sensation (anesthesia), paralysis, etc. These disturbances are purely functional, meaning that they are not due to any organic disease. Now the evidence seems to be conclusive that these physiological disturbances are caused sometimes by ideas after they have passed out of consciousness and become, as ideas, dormant, i. e., while they are in a state of conservation and have ceased to be ideas—or, at least, ideas of which the subject is aware. A moment's consideration will convince you that this means that ideas, or, at least, experiences in a state of conservation, and without being reproduced as conscious memory, can so function as to affect the body in one or another of the ways I have mentioned. To do this they must exist in some specific form, that is, independent of the personal consciousness of the moment. To take, for example, an actual case which I have elsewhere described:

"B. C. A., in a dream, had a visual hallucination of a flash of light which revealed a scene in a cave and which was followed by blindness such as would physiologically follow a tremendous flash. In the dream she was warned that if she looks into the cave she will be blinded. She looks; there is a blinding flash, and loss of vision follows; after waking she was still partially blind, but she continued from time to time to see momentary flashes of light, revealing certain of the objects seen in the dream in the cave, and these flashes would be succeeded temporarily by absolute blindness as in the dream. She had no memory of the dream. Now psychological analysis disclosed the meaning of the dream; it was a symbolical representation of certain conserved (subconscious) previous thoughts—thoughts apprehensive of the future into which she dared not look, thinking she would be overwhelmed. *While in a state of conservation* the residue of these *antecedent thoughts* had translated themselves into the symbolical hallucination of the dream and the loss of vision. Similarly after waking, although she had no memory of the dream, the conserved residue of the same thoughts continued to translate themselves into visual hallucinations and to induce blindness.* It would take too long for me to enter here into

*Prince: "Mechanism and Interpretation of Dreams," Jour. of Abnormal Psychology, October-November, 1910.

the details of the analysis which forces this conclusion.†

"Similarly, as is well known, convulsions resembling epilepsy, paralysis, spasms, tics, contractures, etc., may be caused directly or indirectly by ideas, after they have passed out of consciousness and ceased to take part in the conscious processes of thought. At least that is the interpretation which the facts elicited by the various methods of investigation seem to require."

BY-PRODUCTS OF DREAMING

Not only may sickness be caused by deep impressions left in the subconscious mind from dreams, but the nervous energy expended, the poisonous chemicalizations of the frightful, horrible or angry dreams would have the same effect upon the body as the same emotional conditions while awake.

Probably it may be said of dreaming that a great deal of it depresses, weakens, etc.

"Certain nervous disorders are accompanied by sleeplessness or restless nights, and a great part of the weakness of those so affected can be directly accounted for by the great waste of nervous energy that is the consequence of the activity of the brain during sleep. A simple examination of the renal secretions of the morning, and a comparison of the same with those of the day, give further evidence of this result."

* * * * *

"From the time and nature as well as from the frequency of dreaming, many useful indications can be ascertained. It is evident, furthermore, that the impressions which surround the sleeper and precede sleep ought to be of a nature conducive to a cheerful condition of the mind when it lapses into rest as well as when it awakens to full consciousness. Thus, greater care should be exercised in the choice of situation and adornment of our sleeping apartments than is usual, even among the most thoughtful of us; for, as we have seen, it is fair to suppose that

†If, lacking this knowledge of the data, anyone chooses to insist that it was not the conserved residue of previous thought but of the dream itself (the only alternative entertainable explanation) which indeed, after waking, the hallucinatory phenomena and blindness, we still fall back upon the same principle, namely, that of the subconscious functioning of conserved residue of a conscious experience producing a physiological (and psychological) effect.

the last waking impressions and thoughts often create more lasting impressions than is commonly recognized."

* * * *

"One is frequently assured, more especially by nervous persons, that they never dream. This is in many cases only because they cannot recall the fact. 'I have never dreamed in my life, I am quite sure of that,' I was informed by one of them the other day. But when I saw him again, a week later, he told me that he was utterly wrong, that, in fact, he dreams every night, and now that I had called his attention to the matter, he might safely say that he must have dreamed every night of his life."

If you find no other reason or "Kink" for your sickness, you may suddenly recall, as this man did, that you have been an unremitting dreamer. You can overcome it by treating others just before retiring at night or by the affirmations we give in the back of this book.

MENTAL OR PSYCHIC PICTURES

111. Many an one, whether psychic or not, at some time or other, may get a picture in his mind from a dream, from an experience, from a picture in a book, the paper, or on the screen, or he may get a picture in his mind from imagination. How it came he is not able to tell, but a picture, nevertheless, is there. It seems to be uppermost in the art gallery of memory and it haunts him.

It is like a tune that runs through a man's head hour after hour and not to be dispelled. The picture is there. It may be horrible or not—only a picture, but like the hummed tune which cannot be stopped, the picture, even though not unpleasant in itself, finally becomes too much of a good thing, and "gets upon the patient's nerves."

These pictures may be ejected from the subconscious just the same as any other thought, by affirmations and formulae as outlined in the back of this volume.

SOME MORE PSYCHICALLY CONSTITUTED

Some people are much more highly sensitized than others, feel more than others, see, hear, taste and smell more keenly than others. So some people are more psychically constituted than others. One who is psychically constituted is especially susceptible to suggestion in all its forms. They may come to one by the spoken word, by signs, imagery, held by those en rapport whether described in words or communicated telepathically. Most anything that may dominate the thoughts of others, be it aches, pains, disease, habits or appetites, may be psychically received when a person is overwhelmed through sorrow, sympathy or illness, or any other afflictions or mental attitudes.

It is just as easy, however, for one who is so highly psychically constituted to ward off various conditions as to overcome any other difficulty, namely by stronger counter suggestions, the opposite to the ones received.

Dr. A. A. Lindsay, in New Psychology Complete, gives a splendid illustration of psychic sensitiveness, both for negative impressions and healing.

DR. LINDSAY'S ILLUSTRATION

Some time ago a young man of excellent family, of native spiritual trend, and many graces, was brought into my life. I felt that in saving him I should be compensated for all my years of effort in mastering my subject of practical psychology. The prospect was not an encouraging one; all who knew the patient had lost hope, except one person.

I wonder if the mother ever loses hope? I wonder how many millions of men and women have been saved from permanent ruin because she has continued to hope? No, his mother had not given up hope. She had always said: "Someone will come who can help my son."

It was the mother who heard of the writer and secured the interview in which she said so often while describing his actions: "That is not like him; by nature, he's just the opposite." Because he was not acting himself truly there was some intention of sending him away, but his mother had succeeded in delaying the plan.

After the interview with the mother the son came. He was possessed of splendid physique and good features; al-

though every mark of the sensitive was in evidence he was not weak; innate refinement and artistic tastes were apparent.

He gave me his interpretation of his situation, which was that he had committed a most awful crime, every detail of which he could describe and which he was confident the authorities had unraveled and that they would call for him on his birthday. He could hear people in the street talking about him and he became convinced also that the people in the office in which he worked were in the plot to get him. When I asked him if he really committed the crime he replied that he was made to do so when he was intoxicated. This remark gave me a clue to the situation, for I had not the slightest belief that he was insane and I was just as sure he had not committed a crime.

I did not argue with him—everyone had done this with the effect only of convincing him more positively that he was a criminal. I saw the wonderful possibilities of a life like his when properly ordered and I proceeded at once to give him treatments—suggestions while he was passive and quiet.

By the fourth treatment he was beginning to doubt that he had done the deed and indicated this by asking me to put him into a very deep passivity and let him see from the record of his own subconsciousness what he had actually done. He saw nothing and so I asked him to let me read for him at the next treatment. I then disclosed to his consciousness and my own that he had, while intoxicated, received the description of the act as if each item of it had been carried out by him; that a wicked associate with him in a low den told him (suggested to him) that he was guilty and my patient had carried over from his delirium into his sober state the pictures with the impression that he had enacted it all.

In the subjective state of intoxication he received in his subconscious a picture, and because it was in his subconscious it could not be argued out of his conscious. Physicians and all the world may as well take this lesson to heart—it cannot be controverted: It is utterly useless to try to remove from one's outer consciousness that which is fixed in the subconscious. If it were only in the conscious department of the mind, then reasoning would remove it, but when it is deeper the removal must be through suggestions that will act upon the subconscious. From that day forward we made rapid progress in reinstating his equilibrium and removing his worry and fear. He joined the class; he obtained the liberation that knowledge affords; he could not have worked this out by himself; he needed someone to give him suggestions while he was passive. He requested me to use his case in illustration.

My chief purpose is not to show that one can receive suggestions when intoxicated that constrain him afterward, although that is vitally important to know. Liquor drinking was not practiced from an appetite for liquor; he entered into

fellowship with one who did have the desire and through sympathy responded to the dictates of another's appetite; he was cultured and refined and despised the unclean, but he entered into fellowship with vile people, and fellowshipping with them, he presently had their tastes. Being psychically sensitive he was open to the dominant suggestions of those with whom he had entered into sympathy. Since understanding that he is psychically sensitive, he now yields only to thoughts that are true and good and beautiful.

Would I advise the destruction of his sensitiveness? Not for the world would I—I would direct his soul powers for art expression; therein lies the great contribution he can make to the world.

The majority of those whom we call criminals and whom we punish as such, have the greatest possibilities because they are sensitive, but our methods toward them only fill them more completely with the destructive suggestions which they carry out when they are situated to do so.—*From New Psychology Complete by A. A. Lindsay, M.D.*

STIFF KNEE

Our subconscious minds are living picture galleries. An impression once there may stay forever, to be called back to memory at the conscious bidding of our mind.

Some of these impressions have been snapped upon the photographic plate of the subconscious mind under peculiar circumstances, perhaps under fear, fright, panic, trouble, misfortune, etc., etc., any of the "Four Reasons Why." When such a picture is placed in the subconscious picture gallery unconsciously the body reacts to the negative photographic impression. This negative subconscious reflection of the negative photographic impression may cause sickness of various kinds by creating a chemical poison as mentioned above.

For instance, a woman in one of our classes had a stiff knee for over ten years. She had not been able to bend this knee a half an inch. She had been to many specialists and spent a lot of money, and the doctors, one after the other, all said they knew not why her leg was stiff. The bone seemed to be all right, the leg natural and the flesh in its place, and the whole "shooting match" normal but, just the same, the knee was stiff. She was healed in less

than ten minutes by one magnetic treatment. When she realized that she was again moving her leg as much as any normal person, she was dazed, surprized, half frightened. She worked her leg as fast as she could and then paused a moment to tell the class, "And it doesn't hurt, either."

WHAT MADE HER KNEE STIFF?

A negative photographic subconscious impression. Some years before the stiffness occurred, while on a railroad train she saw a woman who had a stiff leg come into her car. Horrified, she said to a friend beside her: "Wouldn't it be awful to have a stiff leg like that?" At the time she was undoubtedly nervous, a little upset, her physical vitality low and so, the conscious mind passed this terrible image on into the subconscious which instantly grabbed hold of the negative stiff leg picture with such force and power that in a short time her own leg became stiff.

What did it? The unconscious impression upon the subconscious mind. Remember we become what our predominating thought creates for us. We make ourselves by our thinking. We make our bodies likewise.*

The mental images which become our predominant pictures in the picture gallery of memory are finally impressed upon the physical until that thought which we have entertained in a mental picture is manifested in the flesh.

We are constantly hanging beautiful pictures on the walls of memory to be called at will. These beautiful pictures, whether they be pictures of nature, cathedrals, still life or portraits, become just as forceful in shaping our destiny as negative, real or imaginary pictures.

HAUNTING MENTAL PICTURES

Far more people have psychic faculties than the average person imagines. These faculties may man-

*See chapter Vibration and Healing in "Practical Psychology and Sex Life," and "The Hidden Power of Thought" (25c), by the author.

ifest themselves in seeing divers mental pictures ranging all the way from beautiful garden spots, joyous aesthetic states and harmonious conditions; visions of places and persons unreal and unseen to the average person but possessing the force of reality to those imbued with this remarkable gift.

If the psychic mental pictures should be of a forbidding nature and the person to whom they appear does not understand what they connote he may allow these unpleasant pictures to prey upon his mind; and may tell others that he is "seeing things." This may, unhappily, suggest to friends in whom he confides, that he is the victim of mental derangement. "All in your mind," "crazy," "you're going insane," they may say, until he may suffer a deterioration of the blood, tissues and cells of the body, apt to cause sickness or even insanity.

In such case the remedy is the same as in other kinds of "negative thinking" namely, suggestion and auto suggestion as outlined later in this volume.

In many such cases as well as in most cases of sickness caused by negative thinking the physician may not be able to tell what is the matter. Not being able to tell the cause he is of course unable to cure. Here again is where materia medica so often fails, namely, in considering man as a material being instead of a spiritual being. Mind is the divine chemist which automatically can heal all ills "that flesh is heir to" if man will but get out of the way and give mind a chance.

112. OTHER PSYCHIC INFLUENCES WHICH MAY CAUSE SICKNESS ARE:

Auditory Hallucinations—hearing sounds in the head.

Thinking one is possessed of demons or spirits.

Spirit voices.

Telling unpleasant things.

Obsessional feeling of unreality, incompleteness, strangeness and to some extent (depersonalization).

"Therefore, if you will set aside your conscious fears, realize that the mind that builded your body in the first place can restore it, and if you will undo the destructive influence which you have allowed to enter and will think health and believe that health is your right, then the subconscious will begin to work for you and direct your activity so that if there are things you need to know to correct your habits of living you will be led to that knowledge. This is the law; furthermore, it is common sense; and you have seen its results thousands of times though you have probably never analyzed them."

KICKING THE KINKS OUT OF THE MIND

In trying to put your finger upon the trouble of the patient, you ask him what has caused his sickness—which of these "four reasons why." You may have to enumerate them to him before he is able to recall. You may have to ask him or ask yourself if you should be the sick one: Was it trouble?

What is negative thinking?

Was it suppressed emotion, ambition or love?

Was it a dream or psychic impression?

Some people do not always tell you at once, either because they are timid or embarrassed in relating their weaknesses or because they really do not recall what may be the kink. If after a reasonable time you are not able to get them to help you out, it would then be well to ask some one of the family, parent, brother, sister, even a sweetheart, or a lover. Then, if this difficulty is not found, ask the patient to charge his subconscious mind.

DIGGING UP THE KINKS

If, after you have gone through the various ramifications of "Four Reasons Why People Are Sick," and you have not yet put your finger upon the "kink," and you cannot conscientiously recall anything in your life that might have made your illness, then I will give you the final sure way that any one who will be careful enough to think over the

past and who will charge the subconscious mind with the following affirmation, as we show you how to do in the next few pages, will be able within a fortnight to put his finger on the "kink"—to "kick the kinks out of the mind."

"My subconscious mind, I desire and command you, (or my subconscious mind, I desire and know) that you will bring to my conscious memory the cause of my sickness, trouble or ailment."

AFTER THE HEALING, WHAT?

In many campaigns where they have so-called "miraculous healings" there is no doubt in my mind, but that thousands of people have healings, which by-and-by leave them. They revert and the fate of that house is as bad as before.

This, of course, is again all due to wrong thinking. After the patient has been healed, he should, of course, be as fair with himself after the healing as during the time the healing is being effected. That is—if you have had any wrong thoughts which have produced your sickness, you should be fair enough with yourself to see that these wrong thoughts are not repeated. If a man continues in his temperamental emotional sprees, of envy, jealousy, hatred, temper, etc., which have caused his sickness; if after he has been healed, he goes back to the same old way of living and thinking, the same trouble crops up again, and even other kinds of sickness will come into his life to plague him.

You must remember if there has been any kind of sorrow, misfortune, grief, reverses or trouble, that has caused your sickness, that in the future, you must not let the thoughts of these troubles come back to the subconscious mind. You have been healed. Now you must be just as psychological and fair with yourself and with the law to keep your healing as you were to get it. Therefore, you must not let trouble, misfortune, sorrow, grief, reverses, failure, or any other thing enter your subconscious mind. You have been healed; not only have you had the physical healing, but your mind has been cleaned

and emptied and healed from the old way of thinking. By all means, do not be foolish enough to go back to something you know has produced the sickness.

If you had any kind of negative or inharmonious thinking in your life which has produced this sickness, be sure that you do not go back to the old way of thinking. If it has been submerged ambition which has produced this sickness you must not let your mind in the future dwell upon the failure of the past or the lack of realization of your ambition. **You must think only of the Future.** Know that your ambition shall be realized; believe that you will accomplish what you set out to accomplish. Know that the great spirit of God is within you yet to do the thing which that Spirit implanted in your breast at birth. You have been put into the world for a specific purpose and you must be fair to yourself, to the law and to God in order that you live up to this specific purpose, by keeping your mind centered toward that thing which you want.

If it has been a submerged love affair or any suppressed thought of any other kind you must not dwell upon that in the future—"let the dead past bury its dead."

Your having a predominant thought in your consciousness, that you are going to achieve the success that you have started out to achieve, will in time attract that success to you. Therefore, it is not a matter of thinking about how others have succeeded and you have not, or how your success has been delayed; it is a matter of keeping your mind steadfast and sure on the one thing which you want to accomplish. If you go back to your foolish idea, if you worry about the lack of success, if you are envious because others have got that which you wanted to get yourself and earlier in life than you, then you may produce this sickness again in your body, or some other sickness may follow.

Or, if you had inharmonious or negative thoughts in the days that are gone, which produced the sick-

ness, and you stopped that while you were having your healing and have gone back to it now—mark ye well, my good friend, this wrong thinking is just as liable to produce your sickness a second time. Therefore, no practitioner can promise any patient or any class that they may remain well. It is a matter of the patient's doing something to help himself in helping the law and helping God.

KEEP YOURSELF FROM REVERTING

Now that you have had your healing, be sure that you are going to keep it, that you are also going to help others. Be sure that you are going to help other people who have gone through the same experience as you, that they, too, may have help through Psychology, through Mind, through God. Be not afraid to spread the message—**be an angel bringing glad tidings of great joy on the wings of the morning, to all who may need a healing of mind or body.**

And, again, be sure that if you have such a malignant disease as some have, you are not always cured instantly. Sometimes, for instance, if it is cancer, tumor or internal growth, it takes quite a while for the system to slough off the old cancerous growth, and as this will be leaving the body from time to time, it is nothing to surprise you or to give you fright. **You should offer up thanksgiving and joy that the old is passing away, that you are being cleansed, purified and made whole by the power of God.**

Or, perhaps, it may be an instance such as that of one of my class members whose knee cap bone had been taken out, so that she had been able to move her knee but little. During our demonstration she was able to move her knee more and more; as the class progressed, she was able to get a little better action in her knee. In that event, you should not expect that tomorrow you were going to turn your knee inside out and enter a marathon race, and win first prize. In such an instance as that, it is a

matter of Nature taking care of herself. We have to let Nature and God work according to the laws which God has given us.

If a man's bone is broken, the doctor sets the bone, but we do not expect that the bone is going to knit over night. We have to give Nature time to work out her own salvation and it is just as inconsistent for some of us to expect to be healed over night, as it is to expect that a broken bone is going to knit together and become perfectly well in twenty-four hours. Therefore, you must remember, it is according to the kind of disease you have, or the fracture, or whatever may be your inharmony, that we must work with Nature and God, in order that the law can take its own time in working out a perfect body—free from pain and restored to a full harmonious whole, at one with the Father.

In the same class was a man who had heart trouble. He would have to pause once or twice in each block, to get his breath, and wait before he could get strength to go on. After a demonstration, he became much better. His friends marveled at the energy he had acquired and he himself was surprised to note at how long he could go and how fast he could walk, without having to stop to catch his breath. He did not have, within one week a perfect restoration of heart action, but he was on the way to recovery. He was becoming better and finally made himself well and will have the possibility of never relapsing if he continues to demonstrate over this particular difficulty.

In all of our mental treatments, use good judgment and know that there are certain laws with which we must conform and that God works no miracles, never has and never will. He makes us well by certain laws and when we are in harmony with these laws, we become well. Therefore, while some are instantaneously made well, because they have certain diseases that can be overcome instantly, others may have to take time. **If you are realizing a better condition, if you are feeling in a**

better mood, if you are physically responding better than you have been, you know that you are on the way to recovery and you should offer thanksgiving and gratitude and continue your health thoughts and your demonstration until the perfect healing has taken place.

CLEANSE YOUR MIND

Cleanse your mind and keep it clean;* forgive everyone and bless every situation; hold only positive thoughts—of success, health and happiness; love everybody and forget the past; offer daily thanksgiving and gratitude; give of your means, your time, your talent, your energy and blessings; think and speak constructive and harmonious thoughts; be cheerful, merciful and kind; in short—

THINK RIGHT

Think right, read and study, be fairly saturated with mental science teachings, and you will not revert.

No doubt the sickness has been caused by one or more of the reasons previously mentioned in this book. Wrong thinking has become an obsession in your subconscious mind. To obtain a cure you want to get some thought into the subconscious mind other than that which is there now. The wrong thought is there whether you are conscious of it or not. To effect a cure, take one or more of the affirmations below without stress or strain, without doubt or worry.

Just before dropping off to sleep at night, repeat it several times. With some persons it should be repeated many, many times, without stress, without worry, without strain. When you awake in the morning, repeat this several times again and again during the day. To get the best results you should set aside ten to twenty minutes a day in a quiet

*See chapter "Smile, Smile, Smile," in "Applied Psychology and Scientific Living," Vol. I, in this series.

place without any interruption, repeating and concentrating on your formulas. Do this a number of times each day. Besides taking it at night just as you drop off to sleep, you should repeat it many times, and at least on four occasions during the day.

AFFIRMATIONS OR FORMULAE

All is MIND, all is GOD, all is UNIVERSAL ENERGY.

I am part of CREATIVE FORCE;

And I am HEALTH, ABUNDANCE, JOY and PEACE.

God is spirit. I (use your name) am life; life spirit is now flowing through me freely, and I am well, whole and complete.

I am filled with the abundant, intelligent,

Ever present life of spirit—

It flows through me freely, cleansing, healing,

Purifying and vitalizing every part.

I am ONE with this life—

And in it I am every whit whole.

Every experience of my life has been for my good, and I am happy in living.

"Day by day in every way I am getting better and better."

"I am whole, perfect, strong, powerful, loving, harmonious and happy and what I am myself I desire for everyone else."

All the organs of my body are functioning normally, and I am filled with the living spirit of perfect life, poise and power.

The all-powerful Christ Mind in me dissolves and dissipates every adverse thought. My body is the pure and Holy Temple of the Living God, and every organ and every function is now in Divine Order and Harmony.

I praise and give thanks for the rich Substance of Spirit, now filling this body with perfection and health.

I am filled, I am thrilled with Life Eternal and I radiate that life to all.

DAILY READINGS*

For Health, for Practitioners and Students

First Day

From Inspirational Poems—
Coals of Fire.
I Shall Not Fear.
Think Before You Speak.
Price of Happiness.
Think Right.
Chapters 13-4—*Applied Psychology and Scientific Living.*
Chapter 3—*Will Power and Success.*

Second Day

From Inspirational Poems—
There Once Was a Man Who Wanted to Die.
Misfortunes Shall Not Break My Back.
Success Is in Your Mind.
Never Say Fail.
Chapters 2-3-4—Subconscious Mind—*Applied Psychology and Scientific Living.*
Pages 25-6. Page 49 and rest of the chapter—*Will Power and Success.*

Third Day

From Inspirational Poems—
He'll Win.
The Time to Stand Firmly.
The Real Success.
Darkest Just Before Dawn.
Chapters 2-3-4-5-6-7-8-9—*Practical Psychology and Sex Life.*
Pages 60-1-2-3-4-5-6—*Will Power and Success.*

Fourth Day

From Inspirational Poems—
Love a Little Every Day.

*These are the "Daily Readings" that our Healing classes follow in which 90 per cent or more report to have demonstrations. If you are not well and are really seeking health in earnest, study carefully "Daily Readings."

Just What Is Your Staying Power?
Backing Water.
In the Desert of Waiting.
Chapter 8—Vibration—*Applied Psychology and Scientific Living.*
Chapters 27-28-30—*Practical Psychology and Sex Life.*
Pages 107-108-109-110-111-112—*Will Power and Success.*

Fifth Day

From Inspirational Poems—
The Bump's the Thing.
Troubles That Never Came.
Of Course We'll Win.
Chapters 2-3-4-5-6-7-24-31—*Practical Psychology and Sex Life.*
Pages 135-6, 141-2-3, 227-8—*Will Power and Success.*

If you will study the Daily Readings above and make the contents of these books a part of your Life, you will know Why you are sick and How to regain health.

Then Do Not Stop—By returning to the old way of thinking and living is to revert—to bring back the sickness you have been cured of by reading this book. Therefore, to avoid reverting, re-study these Daily Readings and then add to these Daily Readings a systematic daily course of readings from some of the author's books.

We recommend that you get information on the laws of life and psychology from every available source possible, but there is wisdom in supplementing "Kinks in the Mind" by the author's other writings. There will be no conflict of opinions, no vacillating contradictions, no expressions—technical or otherwise—which may upset the person who is seeking health and desires to maintain the same. So, to the one who is really in the healing game, and means it, we recommend that for at least six months the reader saturate his mental machinery by following a course of study from other books in this series.

Every one who receives benefit from **"Kinks in the Mind"** should follow this by carefully reading **"Applied Psychology and Scientific Living"**; reading first, chapters in **"Applied Psychology and Scientific Living"** on

"Vibration" and

"Chemistry of Thought."

The chapters on the **"Subconscious Mind and Suggestion."**

If the healing does not then take place, if the patient will charge the subconscious mind as outlined in **"Practical Psychology and Sex Life"** by the author, and will use the healing methods as outlined in the Healing Department of that book, we believe ninety per cent or more of sick people, whose ailment is other than contagion or from accidents, will be healed.

Dr. A. A. Lindsay in "New Psychology Complete," gives a most illuminating illustration:*

Almost every one can recall among the acquaintances of his childhood some girl or boy who seemed to be different from every one else in the peculiarity of acting and talking to himself. Possibly my reader was once that kind of an individual. If so, he can understand me, for the things I am to describe need to be experienced personally to be perfectly understood.

Such a little individual as I refer to above if asked concerning the thoughts and feelings associated with these phenomena, if made to feel free to do so, might describe to you a beautiful world with enchanting flower gardens, sparkling brooks and pools and fountains, green valleys, groves and woods. He might even tell you that there were beautiful children playing there, and women that looked like angels; that he heard delightful music, enjoyed the fragrance of flowers and tasted dainty flavors.

This small child is commonly told that it is only bringing up fanciful objects and telling fairy stories; and, as no one else sees what it sees, it soon comes to believe these to be nothing more than conceits of the mind. Still, it looked upon gorgeous pictures and into masses of beautiful colors for hours at a time, possibly going to sleep in the midst of a glory, which it could never clearly picture to another.

The scientific psychologist now knows that such people do not create these things in mere imagination. Imagination is a faculty of the mind responding to will; and one can launch an idea, or receive one, and, by act of will, build into any form he desires. But that which I am describing comes involuntarily, or spontaneously, and can not be varied, modified or even called up at will. Such pictures and colors may be seen with the eyes open and in a perfectly dark room, just as though the eyes were physically perceiving the objects. It is also true that the same things are perceived, in either the darkness or light, with the eyes closed.

These psychic pictures, colors, sounds, tastes and feelings, are created by the sub-consciousness and are presented to the consciousness when the latter blends with the former. The percentage of people who have experienced something of this sort is very large. There are few people who see perfect blackness when they close their eyes; or if at first there is total darkness, colors of some sort soon appear. Many have thought this is a pure optical illusion; but that is not true; it is physical, and I refer to it in the hope of making this subject clearer to those who have had perhaps no more than a hint of it through actual experience.

*New Psychology Complete, A. A. Lindsay, Publisher, Ansonia Hotel, New York City.

During the innocence of childhood these psychic pictures are usually pure, beautiful and exalting; but, with advancing years and contact with the world of thought and experience, the same psychical tendencies continuing, the pictures change and may take on hideous forms. Terrible things may be felt and awful sounds and voices heard, driving the individual into actual insanity. Usually such persons have been told that departed spirits controlled them and caused them to perceive such things.

CASE OF INSANITY

Some time ago I was called to examine a young man who had been brought home from an institution, violently insane. He had been in this condition for several months; he was in handcuffs, strapped around the waist and feet to hold him in bed. I heard his ravings before I arrived within half a block of the house. He was unable to distinguish his father or any one else. He wanted to get at a monster that he saw rising up by his bedside.

He would tire himself out, then, sinking in exhaustion, would close his eyes for a moment, when he would begin replying to sounds he seemingly heard. His father gave me his history up to the time he was taken to the institution.

He had often spoken of seeing things, sometimes human forms. While in college he tried to explain to his companions many peculiar visions that he beheld. They replied: You do not see anything for there is nothing where you say you see forms; you are becoming crazy.

As the forms became more grotesque he cursed them, ultimately, as they supposed, engaged in quarrels and physical combat with them.

The asylums are in the main filled with people who, because they could see psychic pictures, received the suggestion that they were insane—driven to insanity by suggestions based upon experiences that are not understood even by mental specialists.

This psychic quality is one of the highest spiritual gifts when it is understood and guided and cultivated, but when this or any other misunderstood attribute is used as the basis of a condemning suggestion, all of its force is expressed as inharmony.

I accepted this raving maniac as a patient. I could only sit in silent thought with him, for audible suggestions would not be understood; no suggestions could reach his soul through the objective.

Telepathy is thought transferred from one sub-conscious mind to another sub-conscious mind. I conveyed the suggestion from my soul to his that he would become quiet and

cease to see those terrifying pictures; that nothing could reach him; that he would be all right; that he would desire and enjoy food (he was almost starving, having lost taste for food).

At the third week he came to my office for treatments, the fourth week coming alone. When he was fully restored he gave me his life history, which disclosed the psychic tendency to see pictures and colors which finally became so terrible in form as to frighten him. He desired me to treat him so that these would never return. I gave him protective suggestions against the bad ones, but taught him the whole subject, including the cause of his own insanity.

Think of giving drugs to an individual whose symptoms all come from a psychical cause! From our medical instruction we say it is hallucination, never knowing that the symptoms arise out of an innate faculty which the patient, not understanding, misinterprets and is thereby thrown out of objective touch with the world. This is what constitutes insanity.

Suggestive treatment saved this young man, and he has now been most happy and prosperous for many years.

Applied Psychology and Scientific Living

SUCCESS — to obtain the thing which one wishes most—is the great desire of everyone's life. It may be position, money, love, influence, companionship or friends—there is one thing which stands as the supreme goal towards which you strive.

There are powers within you which will help you win this goal. There are talents and abilities that will make you a success. There are laws of life that will guide you to victory.

Those laws of life are clear and simple if you will but learn them. These sleeping powers will rise to your aid if you but know the means to rouse them. You, too, can be a success if you will follow the teachings which have been laid down for you in David V. Bush's "Applied Psychology and Scientific Living."

It is written simply and forcefully—anyone can understand it. The laws and rules that banish fear and poverty and summon happiness and success are all explained with exhaustive thoroughness.

It is the book to which thousands point as the key to their success.

It is the book that can lead you from the rut and set you on the highway to your goal.

It teaches the Law of Abundance, the cure of Poverty, and how to double your efficiency. It discusses the power of visualization and how to make your dreams come true. It shows how you can overcome failure and environment and take your rightful place in life.

The rules for eliminating Fear are clearly brought out. Love and the means of holding it are discussed. You are told how to develop personality and become beautiful. The Subconscious Mind and its many functions are exhaustively treated.

You are told how you may put the Laws of Suggestion and Vibration to work for your own success, and how by the Chemistry of Emotion you can turn the negative thoughts of your mind to energy that will help you achieve your desires and obtain health.

DAVID V. BUSH
Publisher
225 N. Michigan Blvd.
Chicago, Illinois

PRICE—In Cloth $3.50

Practical Psychology and Sex Life

NOT 1 per cent of all married people actually understand or follow the proper sex relations. To 80 per cent of all married women the approaches of their husbands are repulsive. Statistics show that 99 per cent of all divorces are the result of improper sex relations. Nearly 80 per cent of all female troubles are the result of malpractices and practically every case of nervousness and hysteria is the direct result of the lack of sex gratification.

In his wonderful book "Practical Psychology and Sex Life" Dr. Bush has explained the ways of the unsatisfactory husband; what he should do and what he should avoid, and why. He teaches understanding to the frigid wife. In clear understandable English he educates his readers in proper sex relationship.

It instructs a woman in dietetics and exercising during pregnancy; and tells her how, should she be past her menopause, she may become sexually active once more.

With a stroke of the pen he severs the ties that bind us to the ignorant conventions of the past. The veil of silence is wrenched away and the happiness and harmony that come from righteous Sex Life are made understandable.

This work is an epoch-maker in the history of Practical Psychology. Not alone in the realm of sex life, but in every other phase of psychology it stands pre-eminent.

It discusses the Law of Vibration and how it works for business success and prosperity; it tells you how to raise the rate of your vibration for success, health, and happiness. It provides you with the means of overcoming fear and worry and instructs you in how to get what you want.

It reveals the secret of staying young. It teaches the methods of scientific sleeping, scientific feeding, and scientific breathing; the education of the subconscious mind and how you may put it to work for your success; how you may save your children from immorality.

It shows you how you may develop the powers of hetero-suggestion and become a healer; how constipation may be cured and surplus flesh reduced.

It brings out the laws of scientific thinking, of spiritual communication and mental telepathy; it instructs you in scientific exercising and in developing the power of concentration and memory retention.

The laws of Visualization, Abundance and Stimulation are made simple and understandable. The means of finding your appointed vocation and of following the road that leads to your success are laid down in the clearest, most comprehensive fashion.

"Practical Psychology and Sex Life," with seventy-two chapters, 800 pages, is a textbook for every man and woman who aspires to greater happiness, greater prosperity, greater success. It is the daily guide of thousands—it will work its wonders for you.

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Books that Tell You How to Win Life's Battle—that Help You Reshape Your Destiny—that Build Courage—Teach Constructive Thinking—Mould Character—Help You Build Mental Activity—that Teach You How to Conquer Self and Others — Knowledge that Helps You Do More and Be More.

Psychology of Success

(Formerly Will Power and Success)

By DAVID V. BUSH

YOU want to know how to get the maximum amount of success—this book will unlock the hidden treasure.

You do not have to live in lack and limitation when there are natural laws to give you abundance, health and happiness.

This book makes plain the great laws for success, health, and abundance.

You cannot fail to understand or operate those fundamental laws for your success, as Dr. Bush outlines them here.

You will find it different from any other work ever written on Will Power. The culmination of over twenty years of research and study, it deals in simple language with the possibilities of every man—how you and everyone else may rise from the slough of mediocrity to the pinnacle of wealth and fame.

It teaches the great laws of success, health, and abundance.

It teaches the simple, easy, everyday, workaday rules which will bring to you abundance—success—happiness—love.

This book has been a guide-post which has steered many a traveler out of the ruts and mire of dismal struggle on the smooth, oiled turnpike of a successful, happy, useful life.

There is nothing mysterious, mystical or supernatural in the elements of success and happiness.

There is nothing in this book which the humblest among us cannot understand and yet it appeals to those who are versed in literature and science as well. In the simple everyday language of the people it tells in an interesting, fascinating way, the rules easily applicable to everyday life.

PRICE

In Uniform Red Cloth Binding.....$2.50

David V. Bush, Publisher, 225 N. Michigan Blvd., Chicago, Ill.

Character Analysis

How To Read People At Sight

By David V. Bush, D. D.—W. Waugh, Ph.D.

THOUSANDS of ambitious, well-meaning men and women are not reaching their goal of success in life for a lack of a definite knowledge of the differences in people.

If these people only knew the principles of Character Analysis—how it enables one to quickly read another—they would lose no time in acquiring so important an asset.

Business men lose customers; employees lose positions; husbands lose wives and wives husbands, friendships are broken—money is lost and mothers do not understand their own children all for the lack of a proper understanding of each other's temperaments.

To be able to correctly analyze another has a definite cash value—it has given men wealth, influence and leadership—placed women in positions of social distinction and fame.

To know how to read people at sight enables you to handle and manage others—gives you a power that will return you vast dividends in wealth, friends and success.

With the knowledge this book gives, you will be able to impress, convince and persuade others—you will be able to adjust yourself to the various personalities you meet without creating friction or antagonism.

An understanding of Character Analysis will permit parents to know the peculiarities and temperaments of their children and better enable them to govern and direct them. With such knowledge parents will be able to create an environment conducive to the child's benefit. The future work or profession of the children can be selected along lines for which they are best fitted to make a success.

Teachers armed with an understanding of Character Analysis can intelligently direct their pupils—can handle them without friction—can better understand the characteristics of the child and direct them along the right path.

Business men will be better able to select types that conform to the job at hand and will better understand how to manage employees to get the best results. They will know how to meet different types of men and convince them.

Salesmen will find a knowledge such as this the key to their success. To be able to know a prospective customer—to understand his idiosyncrasy and temperament before attempting to sell him—to be able to work along a definite, well-defined plan suited to the man will assure more orders, friends and earnings.

Never before has such a comprehensive and thorough treatise on this science been written. You will be quick to see the practicality, simplicity, and thoroughness with which the authors have gone into this subject. Character Analysis is a practical guide book to human nature.

This book goes fully into the differences of the five types. It explains the differences, peculiarities and characteristics of blondes and brunettes. It covers the front face, profile, hands, skin, nose, eyes, ears, mouth, chin, the walk, voice, handshake, personal habits, expression and hundreds of other points that have a direct bearing on Character.

It contains 151 charts and pictures, each one a direct illustration of some feature bearing on a particular type. The largest and most complete book of its kind published.

A brief outline follows below:

Brain Anatomy.

The Five Human Types—How they run true to form.

Head Types—Forehead, front face, profiles, features, high, low, broad, round, narrow, square, long and short heads.

Color—Brunettes and Blondes—Their peculiarities and characteristics. What you are and why you are.

Hands—Not "palmistry" but biology.

Flexibility—Its meaning.

Texture—Thin skin, delicate or rough, and what it means to you.

Nose, Eyes, Ears, Mouth and Chin—Significance and expression, which show you why you act as you do; why you are where you are and how to make the best of your talents; how to protect yourself from the wily, the "clever," the dishonest and the pretender.

Home and Marriage—Types that should and should not marry each other.

Practical Parenthood.

How you can make the most of your own type—Eliminating your weak points and how to build your strong points.

In it you will find the latest discoveries in Psychology, Biology and Pedagogy that pertain to this subject.

Be sure and read this book. It will open your eyes to a new world of understanding and point out the way to a greater success, no matter what your ambition in life is.

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THE PSYCHOLOGY OF SEX

How to Make Love and Marry

This work, a sequel to "Practical Psychology and Sex Life," is an exhaustive study of the rules which work for happy marriages and sex harmony.

It is a plain statement of scientific facts. It teaches each one of us how we may choose the mate who is suited to us and how by following the scientific laws of sexology we may achieve the supreme happiness of Life.

It discusses the five planes on which a love-mate should be chosen. It tells how to discover whether another's temperament is suited to your own and how you may attain the maximum enjoyment from his or her companionship.

It instructs in methods which enable you to know those who are unfitted for marriage, either through disease or incompleteness. It teaches how to conduct a magnetic courtship and win the one in all the world who can make you happy.

It shows the rhythmic sex tides which are part of every woman's life. It shows how to discover these periods and the rules which should govern a husband's actions during them.

It instructs in the mutual adjustment of sex relations —what to do if a man is sterile or a woman is barren; and how sex weakness can be cured and manhood restored without the use of a drop of medicine or drugs.

It instructs the man in his duties toward his wife during the important period of pregnancy.

It brings out the most difficult thing in married life for the man and shows him plainly how he may overcome it.

It is at once the most comprehensive and clearly written book ever produced on this subject. It is a book that should be the guide and foundation for every marriage —the rule of life for every married couple.

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